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CONTENTS

PILGRIMAGES AND RELIGIOUS EDUCATION

I. The Meaning of Pilgrimages in Christianity

Roger POELMAN

Professor of Biblical Studies and Catechetics, Brussels (Belgium)

The Pilgrimage Theme in the Old Testament 193

Retracing its history throughout the Bible from Abraham until the days after the Exile, the making of a pilgrimage appears to have a strangely deep and enduring religious significance. Our modern pilgrimages are therefore based on a characteristic and permanent element of the 'homo viator,' the wayfaring man. But Christ alone can lead us on the way to the dwelling of His Father, who is also Our Father, beyond all that can be experienced here below.

Maxime CHARLES

Richelieu Centre, Paris (France)

Pilgrimage to the Holy Land : Encountering Christ on Earth 210

The Holy Land pilgrimage gave rise to all other pilgrimages. This religious experience, so greatly sought nowadays, endeavours to make common ground with the whole Christian past. But it can only bear fruit under certain conditions : historical research, theological meditation and authentic prayer. The Old and New Testament countless points of reference make of a pilgrimage to the Holy Land, a veritable quest of God, and attempt to achieve a meeting with the Humanity of Our Lord. And yet, the everyday aspects of the places visited, the absence of marvellous signs, are a trial of faith for the believer. This very testing, however, liberates his faith, strengthens and purifies it and establishes it on a truer level.

Dr Bernhard KÖTTING

Professor at the Catholic Theological Faculty, Münster (Germany)

The Pilgrimage to Rome 222

Why has Rome always attracted multitudes of pilgrims throughout the centuries ? Why do the faithful still flock there today from all parts of the world ? What spiritual profit was sought from this pilgrimage in days gone by ? And, equally so, what results are hoped for in these days and under what conditions ? All these questions are answered through historical developments of the highest interest.

Jean GALOT, S. J.

Professor at the Jesuit Theological College of Eegenhoven, Louvain (Belgium).

The Lourdes Pilgrimage 230

The way leading men to God is through the Virgin Mary. God, wishing to render Himself accessible to men, chose this way. The maternal co-operation of Mary in the work of salvation and of grace is His Will. Lourdes symbolizes and testifies to the continuity of this divine pedagogy, which is all the more striking when we consider the miracles of Lourdes, its atmosphere of faith and charity. Here the Blessed Virgin continues to fulfil the mission which she began in her days on earth. Around her develops the community of the Church, which she leads to God.

Pierre PASCAL

Professor at 'La Sorbonne,' Paris (France).

Pilgrimages of the Orthodox Church 238

The author is exclusively concerned with the Russian Church, doubtless the most faithful and numerous. As we see it here, the pilgrimage is a tearing away from earthly ties and the acceptance of many hardships, privations and dangers in order to gain closer contact with the holy. Arrived at the sanctuary he seeks, the pilgrim rejoices and gives thanks to God. He returns home to tell eager and admiring audiences all that he has heard and seen. Thus, the results of his pilgrimage become widespread and lasting.

J. EDAMARAN, S. J.

Pontificio Atheneum, Poona (India)

Pilgrimages, Hindu and Christian 247

Hinduism also has its pilgrimages, the expression of a very deep religious sense, giving rise to admirable acts of devotion and penance. These pilgrimages have something in common with those of Christianity, but there are, of course, fundamental differences. The Hindu pilgrim does not find in his devotional act the truth and the light which he seeks in all sincerity. May Our Lady bring him to see the true Light !

Jean HOFINGER, S. J.

Professor at the Chinese Seminary, Missionary Pastorate Centre, Manila (Philippines)

The Pilgrimage, symbol of Christian Life 257

To the erstwhile devotional and penitential pilgrimages, we are very much tempted, in these days of tourism, to substitute pilgrimages where comfort and amusement predominate. Therefore it becomes necessary to remind Christians that a pilgrimage is essentially a symbol of the Christian life, of the way of salvation which leads on to the celestial Father. With this aspect in view, a pilgrimage really becomes a source of grace, fervour and spiritual progress for each one of us and for the Christian community.

II. Pastoral Applications

Franz WEYERGANS

Catholic Literature Award 1958, Brussels (Belgium)

The Family Pilgrimage 273

The family pilgrimage is a test, it will allow us to see if really we are together making our way to God. It should be organized as are all family events, undertaken with joy, pursued in a spirit of abandon to Divine Providence which entails victory over self. Having achieved our aim, we have made contact with another family, that of all the Saints of the Lord. From now on our home will take on a little of that other dwelling — the home of God.

Dr. Paul HELLBERND

General Vicariate of the Bishopric, Münster (Germany)

A Diocesan Pilgrimage to the Cathedral 280

The cathedral church of a diocese is not only a historical work of art, it is above all the Mother-Church of the diocese, its sacramental centre, the privileged ground of the meeting of the Bishop and his flock. In this connection, the idea of organizing pilgrimages to the diocesan cathedral, has aroused an enthusiastic response from the faithful, as shown on the occasion of the dedication of Munster Cathedral after rebuilding.

Bernard OLIVIER, O. P.

Professor of Theology, Brussels (Belgium)

The Students' Pilgrimage 286

The author has a great knowledge of students. He has preached to the young many Lenten sermons, and has organized and inspired countless pilgrimages, among which those of the Belgian contingent to the Chartres' pilgrimage. He gives us a description of the deep thinking which he tries to instil into his young pilgrims, of how he prepares them for their pilgrimage and maintains them in a spirit of fervour throughout its course. Finally, he touches on the possible spiritual results of fervent pilgrimages.

VARIA : RELIGIOUS PSYCHOLOGY

André GODIN, S. J.

International Centre for Studies in Religious Education, Brussels (Belgium)

Faith, and the Psychological Development of Children and Adolescents 297

What is Faith ? Most Catholics agree in its theological definition, and in describing its main primary characteristics. But how can the fullness of Faith be reached, psychologically, through the psychic dispositions of childhood and adolescence ? Which are the critical stages in growth, influencing a sound or bad development of Faith ?

What is, for instance, the influence of losing both parents on the psychological aspects of Faith ? — This study, using the best available positive sources, shows step by step where and when the main dispositions and dangers appear in the psychological history of Faith in children and adolescents.

Reverend J. M. JAMMES

Chicago, Ill. (U.S.A.)

What People Expect From Priests 312

This article presents a re-interpretation of the results obtained in France by Father Babin and published in 'Lumen Vitae,' 1953, applying a different statistical approach. Then, using a fresh inquiry made in the United States with 389 people (average age 35), the author compares the main expectations of the faithful from their priests in both countries.

INTERNATIONAL SURVEY

I. NEWS

INTERNATIONAL ORGANIZATIONS : *International J.O.C.*, An Official Declaration (L. MEILHAC) 325

EUROPE : *France* : The National 'Congrès des Œuvres' on Adolescents' Catechesis, Angers (P. RANWEZ, S. J.); An Interview on Catechesis in Working Classes (Redemptorist Fathers' College of Theology) 326

II. BOOK REVIEWS

FRENCH : Books on Religious Education (P. RANWEZ, S. J.) 335



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PILGRIMAGES
AND
RELIGIOUS EDUCATION

I. The Meaning of Pilgrimages in Christianity

The Pilgrimage Theme in the Old Testament

by Roger POELMAN

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THE PATH OF LIFE

How is this idea of a pilgrimage envisaged in the Bible ? It is often associated with wayfaring, walking with God. The whole of life is pictured under this aspect. Of Noe it is said : " Noe was a just and perfect man in his generations ; he walked with God " (Gen : VI, 9). After his prevarication on the contrary " Cain went out from the face of the Lord " (Gen. IV, 16). When, in the history of Joseph, the Egyptian Pharaoh asked of old Jacob : " How many are the days of the years of thy life ? " He received this characteristic answer : ' The days of my pilgrimage are a hundred and thirty years, few and evil. And they are not come up to the days of the pilgrimage of my fathers. ' (Gen. XLVII, 8-9).

But if we would take this emblem of a pilgrimage in the sense we attribute to it, let us look closely on the life of the typical pilgrim : Abraham.

THE WAYFARING OF ABRAHAM

After the first eleven theological chapters of Genesis, the historical part opens with the vocation of Abraham. These are the first words of God :

" And the Lord said to Abram : Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I

1. See biographical notice in *Lumen Vitae*, VII (1952), p. 177. — Address : 77, Boulevard Clovis, Brussels, BELGIUM (Editor's note).

shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name : and thou shall be blessed. I will bless them that bless thee and curse them that curse thee ; and In Thee shall all the kindred of the earth be blessed. " (*Gen. XII, 1-3*).

And the first attitude of faith is thus described :

So Abram went out as the Lord had commanded him : and Lot went with him...

This takes place in the XIXth century B. C. The migration of Abraham occurs in a period of vast mouvements and counter-mouvements of tribes and nations. But this incident related in the Bible is a truly divine event which concerns the whole of the Christian religion (and also that of the Jews and Islam).

The man thus wayfaring, at a slow camel pace, throughout the deserts of Syria, following the water-course, penetrating into Chanaan, pitching his tents, herding his cattle before him, who watches at night the starry heavens, this man is a pilgrim.

The moment Abraham starts on the road, the land of Chanaan becomes the Promised Land. Sacred history commences and the bond is established between his pilgrimage and hope. The wayfaring of the patriarch should be carefully studied. Biblical tradition relates it as a journeying with God. Consequently, at each encampment Abraham sets up altars in this earth which God is giving him.

Abram passed through the country into the place of Sichem, as far as the noble vale. Now the Chanaanite was at that time in the land : And the Lord appeared to Abram, and said to him : " To thy seed will I give this land. " And he built there an altar to the Lord, who had appeared to him.

And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west and Hai on the east.

He built there also an altar to the Lord, and called upon his name.

And Abraham went forward, going and proceeding on to the south (*Gen. XII, 6-9*).

And the Lord said to Abram... " Lift up thy eyes, and look from the place wherein thou now art, to the North and to the South, to the East and to the West. All the land which thou seest, I will give to thee and to thy seed for ever..."

Arise and walk through the land in the length, and in the breadth thereof : for I will give it to thee. "

So Abram removing his tent came and dwelt by the vale of Mambré, which is in Hebron : and he built there an altar to the Lord (*Gen. XIII, 14-17*).

Abraham is a pilgrim. He is this even in his outward and characteristic mode of life. He pitches his tents in an unending series of migrations. At each encampment he finds God. Each time the promises are renewed and yet the patriarch will never possess the land otherwise than in hope. The only plot he will be able to legitimately call his own, will be the grotto of Macpela, purchased by him to bury his wife.

The Epistle to the Hebrews gives a masterly description of life's pilgrimage in hope and faith.

By faith he that is called Abraham obeyed to go out into a place which he was to receive for an inheritance. And he went out not knowing whither he went. By faith he abode in the land as in a strange country, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise.

For he looked for a city that hath foundations : whose builder and maker is God (*Hebrew*, XI, 8-10).

...

All these died according to faith, not having received the promises but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth.

For they that say these things do signify that they seek a country. And truly, if they had been mindful of that from whence they came out, they had doubtless time to return. But now they desire a better, that is to say, a heavenly country. Therefore, God is not ashamed to be called their God : for he hath prepared for them a city (*Hebrew*, XI, 13-16).

This clear interpretation of the Epistle to the Hebrews is of the utmost importance in defining the whole of life as a "pilgrimage." We shall only reach "home" when we reach God.

At the height of his career, Abraham's pilgrimage leads him to Mount Moriah ! After the long test of his faith and hope, there had been a wonderful period in the pilgrimage of Abraham, the birth of the son received through the promise of God. Was this to be the end of his journeying ? Could he at last rest ? The child was growing. The future could be faced. Abraham knows what it is to be a father : to await his son, receive him from God and reach fulfilment. All this he knows, and yet there is a secret he still has to learn. To Abraham, as to no one else, it will be given to have communion in the mystery of the Fatherhood of God. He will learn what it is to be father in the mystery of God the Father, for "all fatherhood comes from God ! "

After these things, God tempted Abraham, and said to him : Abraham, Abraham. And he answered : Here I am. He said to him : Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision : and

there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee." (Gen., XXII, 1-2).

What happens now? "Put to the test" is a poor translation of the Hebrew verb which signifies "to inhale." God breathes the soul of his friend to discover its hidden perfume! Simply, the answer comes to the call of his name, the answer of all the friends of God at the commencement of every pilgrimage: "Here I am." God measures well the incredible sacrifice He dares to ask: Thy son, thy only-begotten whom thou lovest, and then the name Isaac. What is this land of Moriah? A high country says one version of the Bible. The Land of Vision says the Vulgate, meaning a place propitious to the mystery of God. The Jewish tradition thinks that it is the hill of Jerusalem and even the actual rock on which the Temple of Sacrifice will be built. This is indeed a terrible sacrifice that is asked. An holocaust burns up entirely the victim to be sacrificed.

What? The beloved child, received of God. The only tangible proof of all His promises; Abraham must sacrifice him? Is God cruel? A thousand times no. God has found a friend in Abraham and so He dares to test him to the extreme. He will make an ineffable revelation, provided he pursues his pilgrimage to this Land of Vision.

Abraham is here in full possession of his human freedom. He interceded on behalf of Sodom, but he does not beg mercy for himself nor for his son. He does not doubt the Lord. He trusts Him entirely. The Bible describes no psychological arguments. No answering words come to the Lord's request, but action gives the reply.

"So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust he went his way to the place which God had commanded him." (Gen., XXII, 3).

The little caravan is seen on its way. Once again it is on the road. And this time for what a pilgrimage! "On the third day lifting up his head, he saw the place afar off." There it is! He just said to the young men: "Stay you here with the ass. I and the boy will go with speed as far as yonder, and after we have worshipped we will return to you." Never had father and son loved each other so much, never had they been so united as "they two went on together." The child who carried the wood for the sacrifice as they climbed the Moriah, suddenly broke the silence, saying "My father." Abraham answered "What wilt thou, my son?" and Isaac said: "Behold, fire and wood; where is the lamb for the

holocaust ? " The lamb ? Ah ! poor child, what a question ! The old man's soul was rent. Listen to his answer, extraordinarily serene, a prophetic answer which resounds throughout the centuries : " God will provide himself a victim for an holocaust, my son. " Yes, it belongs to God to provide the lamb. A lamb sacrificed since the beginning of the world. When Christ began His public life, John, the Precursor, points him out to his disciples, saying : " Behold the Lamb of God. Behold him who taketh away the sins of the world. "

And now we see the gestures of Abraham at the moment when he arrives at the peak of his pilgrimage :

And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it. And when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying : Abraham, Abraham. And he answered : Here I am. And he said to him : " Lay not thy hand upon the boy, neither do thou anything to him. Now I know that thou fearest God, and hast not spared thy only begotten son for my sake. " (*Gen.*, XXII, 9-12).

We hear God's cry of joy ! He has tested the soul of the patriarch and recognized there the fragrance of pure love, of hope against all hope, the true virtues of the pilgrim. God has not been disappointed in his friend. Abraham has reached the summit of authentic religion. Let him now take the ram sticking fast by the horns among the briars. Let him sacrifice this provisional and obviously insufficient victim. His son is given back to him, given back by God. The father had consecrated his son to God in death, and behold he is given back to him in life. Isaac, twice the child of the pure grace of God, is re-born in the faith of Abraham and in his love. Such is the grace of this supreme pilgrimage of the Father of Believers. Such is the pattern and form of all pilgrimages, of all wayfaring with God : the sacrifice and then the overwhelming gift, the gift of " He who can, by the power which acts in us, do infinitely more than we can ask or conceive. "

EXODUS OF THE PILGRIMNATION

Man's life on earth is a pilgrimage. The religious life of God's people is also aptly described as a pilgrimage. Our liturgy invites the faithful to assemble before God in thanksgiving and, as we shall see, more specially to celebrate Easter.

Abraham, Isaac and Jacob lived as pilgrims in the land of Chanaan. They did not "settle" there, they sought the land of God. But as they grew more numerous they ran the risk of inter-marrying with the pagans of the land, of becoming one with its inhabitants. But God was keeping watch and the whole family of Israel found its way into Egypt. This is told in the history of Joseph, which is also the transition period between the time of the patriarchs and the birth of the People of God.

Did the descendants of the twelve sons of Jacob observe a form of religion in Egypt? Were any ceremonies performed, any collective expressions of faith, of hope, of love? Two passages of Exodus seem to indicate that such was the case. When Moses appeared before Pharao in the name of the Lord, he asked him to: "Let my people go that they may sacrifice to me in the desert" (*Exodus*, V, 1). What ancient rite is here envisaged? Later, we learn of the "unleaven bread" which is to be eaten at the Passover and which is probably a feature of a festival of the harvest. But if the feast was celebrated in the desert; if there were one or more annual pilgrimages into the desert ("Three times in the year all thy males shall appear in the sight of the Almighty Lord, the God of Israel" *Exodus*, XXXIV, 23) while the gifts received of God were being celebrated, was not the sense of "pilgrimage" being nurtured in the life of this people?

However this may be, it is indeed the characteristic note of the Exodus.

The Exodus is the entire movement which sets the Old Testament into motion. It is exactly situated between two determined limits: the departure from Egypt, celebration of the Passover and passage of the Red Sea, and the entrance into the Promised Land through the passage of the Jordan. Of all the Old Testament history, this period shows the greatest evidence of divine intervention. It is God who delivers his people and leads it into the desert ("Who led his people through the desert: for his mercy endureth for ever" *Ps. CXXXV*). He who feeds it with manna (which is essentially the bread of wayfarers and ceases to fall as soon as the people enter the Promised Land).

He gives it water from the rock, protects it from enemy attacks, tests and purifies it (note the figure of the Brazen Serpent). To this people God manifests Himself, gives His Law, and with it concludes an alliance on Mount Sinai. Thus this extraordinary and divine epic makes a profound and indelible impression on the People of Israël. Later, Jeremias will call it "the espousals of the desert."

As its historical phases develop, the Prophets, it seems, under-

stand better the deep meaning of what has been accomplished. For in the Bible, the whole of this period of the Exodus represents a mighty pilgrimage.

Let us ponder over the departure from Egypt. That night the children were not put to bed, the travelling-bags were all prepared and the families assembled to eat the lamb having “loins girt, feet ready shod, and every man’s staff in his hand” (*Exodus*, XII, 11). “It is a night for keeping vigil in the Lord’s honour.” Now the multitude sets forth :

...and the Children of Israël went up armed out of the land of Egypt. And Moses took Joseph’s bones with him; because he had adjured the children of Israël, saying : “God shall visit you. Carry out my bones from hence with you.” (*Exodus*, XIII, 18-19).

God Himself guides these pilgrims.

And the Lord went before them to shew the way by day in a pillar of a cloud and by night in a pillar of fire : that He might be the guide of their journey at both times (*Exodus*, XIII, 21).

Then comes the miraculous passage of the Red Sea — “the Children of Israël went in through the midst of the sea dried up : for the water was a wall on their right and on their left” — and the Canticle of Moses breaks forth, a true hymn of pilgrimage :

In thy mercy thou hast been a leader to the people which thou hast redeemed : and in thy strength thou hast carried them to thy holy habitation...

Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation which thou hast made, O Lord, which thy hands have established.

And Myriam, the Prophetess, takes the refrain, a timbrel in her hand, singing and dancing with the daughters of Israël :

Let us sing to the Lord, for he is gloriously magnified : the horse and his rider he has thrown into the sea (*Exodus*, XV, 13, 17, 20).

This momentous departure, looked upon as a pilgrimage, will set a lasting mark on the religion of the People of God. It has become a wayfaring people and will always have to remain so to be pleasing to God, for the final goal will only be reached in another country. That into which it will enter (the Land of Chanaan) is only a symbol. It must attain one day — and that day is not yet — the sanctuary which the Lord himself has prepared, where the Lord reigns for ever and ever. Meanwhile the liturgy of Israël, and particularly the

psalms, will take on their characteristic note of a pilgrimage chant as in Psalm CXIV "In exitu Israël de Aegypto." This psalm relates the exit from Egypt. In the Church's Sunday Vespers it is followed on Monday by Psalm CXV, and these two merit our greatest attention in view of their permanent spiritual value. The first tells of the pascal and therefore pilgrim aspect of life. The second, with extraordinary magnanimity, casts out all idols and gives thanks to the Lord for his love, the source of every blessing bestowed on children and little ones. Such prayers are essential to the formation of truly Christian souls and we thank God that it is possible, nowadays, to place them at the disposal of the Faithful in the vernacular.

That this wandering through the desert of the People of God was envisaged as a sort of pilgrimage is confirmed by the fact that God Himself, as we have pointed out, presided over it. Three months after the departure from Egypt, in the heart of Mount Sinai, God is in some manner enthroned and from then on dwells in a tent in the midst of his Pilgrim-People :

If thyself dost not go before, bring us not out of this place.

For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us : that we may be glorified by all people that dwell upon the earth (*Exodus*, XXXIII, 15-16).

And Moses built the Lord's tent which will be called magnificently the Tabernacle of the Covenant, from the model which was shown him during his long sojourn on Mount Sinai.

The cloud covered the tabernacle, and it was filled with the brightness of the Lord's presence : ... Whenever the cloud lifted from the tabernacle, the Israelites would muster and set out on the march, and while it hung there they halted. The divine cloud by day, and the divine fire by night, still brooded over the tabernacle for all Israel to see it, wherever they halted on their journey (*Exodus*, XL, 34-36).

The Book of Numbers has kept the ritual invocation which set the procession in motion when the levites shouldered the Ark :

Arise, O Lord, and let thy enemies be scattered : and let them that hate thee flee before thy Face (*Numbers*, X, 35).

And once again we find a psalm which gives a solemn commentary of this versicle :

They have seen thy goings, O God, the goings of my God :
of my king who is in his sanctuary.

Princes went before joined with singers, in the midst of
young damsels playing on timbrels... (*Psalm LXVII*).

So often the idea of “procession” and “pilgrimage” run parallel. Actually if one thinks of any of our main centres of pilgrimages, processions under one form or other are always a local feature.¹

And when, at last, the Exodus draws to an end, the Book of Josue describes the Entrance into the Promised Land and the passage of the Jordan as a solemn procession in which the Ark of the Covenant plays the principal rôle. There is in this narrative, as seen by tradition, corrected, completed and enriched in the light of the knowledge of what makes a People of God, a gathering of elements which not only narrates the achievement of the Exodus from Egypt into the Promised Land, but signifies the final exodus from this earth to eternity.

When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise you up also, and follow them as they go before... that you may see it afar off, and know which way you must go ; for you have not gone this way before.

And Josue said to the people : “ Be ye sanctified for tomorrow the Lord will do wonders among you ” (*Josue*, III, 3-5).

It is this long pilgrimage through the desert which is about to end in a solemn procession of entry, through a new miracle of grace similar to that which occurred at the passage of the Red Sea. The resemblance is manifestedly underlined.

So the people went out of their tents, to pass over the Jordan : and the priests that carried the ark of the covenant went on before them.

And as soon as they came into the Jordan, and their feet were dipped in part of the water (now the Jordan, it being harvest time, had filled the banks of its channel), the waters that came down from above stood in one place, and swelling up like a mountain were seen afar off from the city that is called Adom to the place of Sarthan : but those that were beneath ran down into the sea of the wilderness (which is now called the Dead Sea) until they wholly failed. And the people marched over against Jericho : and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan. And all the people passed over through the channel that was dried up (*Josue*, III, 14-17).

1. There is also a liturgical formula to welcome the Ark of the Covenant when it was set down on the march (*Numbers*, X, 36). Cf. BOUYER, *La Bible et l'Évangile* (Cerf), p. 111.

The description of this arrival in the Promised Land ends in ch. IV of the Book of Josue. The people are seen hurrying with a paschal haste, as in the departure from Egypt, and flowing as a living stream on both sides of the ark, at a standstill on the shoulders of the twelve levites, in the centre of the dried-up river. When all have passed, the moment the feet of the priests carrying the ark touch the bank on the Land of Chanaan, the waters resume their course behind them. A memorial of twelve stones, taken from the bed of the river by twelve men, one from each tribe, is erected as a votive offering.

The pilgrimage of the Exodus is ended.¹

After entering into the Promised Land, the fundamental pilgrimage of the People of God becomes, it seems, a more liturgical and institutional act. We find this to be so during the time of the Judges when it is directed to the different sanctuaries. To Silo, for instance, where the Ark rests in a real, though provisional little Temple. (There is talk of lamps being kindled, doors being opened) ... Elcana, father of Samuel, went up each year from his city (in the mountain of Ephraim) "to adore and to offer sacrifice to the Lord of hosts in Silo" (*I Sam.*, I, 3). It is also there that he comes to accomplish his vow. (The consecration of young Samuel to the Lord for his whole life). On certain feast days the daughters of Silo came out to dance (*Judges*, XXI, 21).

The People go on pilgrimage to Bethel too to "consult God," "pray, " "abiding before Him" (*Judges*, XXI, 2). To be before God? The expression is a beautiful one. Is it not this presence before God, and this presence of God, which form the bases of all authentic religion?

David asked of Saul that he might make the pilgrimage of Bethlehem for "solemn sacrifices there for all his tribe" (*I Sam.*, XX, 6, 29).

Besides these pilgrimages of an institutional nature, we are told of extraordinary pilgrimages which occur on great occasions. For example, the Ark of the Covenant is brought out of Cariathiarim and transported to Jerusalem, where its installation will definitely consecrate Jerusalem as the capital of the Kingdom of God. The event is of great importance; the procession full of faith, of joy, and lustre:

1. In the same line of thought and as a sort of sequel to the Exodus, the taking of Jericho could be read (*Josue*, VI). The strangely silent mighty procession taking place six days running, then on the seventh the procession encircles the anxious city seven times. Suddenly, at the seventh turn, the trumpets sound, the people give a great shout and the Lord makes the city fall into their hands.

So David went and brought away the Ark of God... into the city of David with joy. And when they that carried the Ark of God had gone six paces, he sacrificed an ox and a ram.

And David danced with all his might before the Lord. And David was girded with a linen ephod.

And David and all the house of Israel brought the Ark of the Covenant of the Lord with joyful shouting, and with sound of trumpet...

And they brought the Ark of the Lord and set it in its place in the midst of the tabernacle, which David had pitched for it. And David offered holocausts and peace offerings before the Lord.

And when he had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord of hosts. And he distributed to all the multitude of Israel, both men and women, to everyone, a cake of bread and a piece of roast beef, and fine flour fried with oil. And all the people departed everyone to his house.

(*II Kings, VI, 12-15, 17-19.*)

This pilgrimage, it can be seen, is a very homely and simple way of seeking God, of meeting Him. The lovely Psalm XXIII, very probably composed and sung by David, is thought to commemorate the introduction of the Ark of the Covenant into Jerusalem :

Lift up your gates, O ye princes,
and be ye lifted up, O eternal gates :
and the King of Glory shall enter in.
Who is this King of Glory ?
The Lord who is strong and mighty :
the Lord mighty in battle.
Lift up your gates, O ye princes,
and be ye lifted up, O eternal gates :
and the King of Glory shall enter in.
Who is this King of Glory ?
The Lord of hosts, he is the King of Glory.

This Psalm adapts itself wonderfully to the celebration of the coming of the Son of God, and the Church sings it on the Vigil of the Nativity. But what concerns us here is the religious note of this liturgy of the pilgrimage.¹

From now on the Ark remains in Jerusalem, and it is to this city that the People of God will come for their religious ceremonies. Solomon will later confirm David's action, by building the Temple which will house the Ark, and even when the latter will have disappeared, the Temple will remain the centre and meeting place of

1. See also Ps. CXXXII. A song of ascents. It concerns the same event.

all Israel for its religious festivities, prayers and, finally, its messianic hope. Chapter VIII of the third Book of Kings gives us a description of the dedication of the Temple.

First of all, the Ark is taken for a last solemn procession and brought into the Holy of Holies under the wings of the cherubims. "Thou that sittest upon the cherubims" (Ps. LXXIX, 2). Do not these cherubims bring to mind the Lord's initial act at the time of the Exodus: "You have seen... how I have carried you upon the wings of eagles, and have taken you to myself." (*Exodus*, XIX, 4).

He sought them out in the wilderness, there in the fearful desert spaces, gave them guidance,...

So the eagle that would incite its young to venture in the air now hovers above them, now spreads its wings and takes them up to rest on its own shoulders (*Deut.*, XXXII, 10-11).

In Israel, the liturgy will always recall the religion of the Exodus, of the desert, the pilgrimage towards the Promised Land. Thus, when the priests came out of the sanctuary (after having carried the Ark within) the cloud filled the house of the Lord. "The priests could not stay within to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." (*III Kings*, 10-11).

Then comes this great prayer, attributed to Solomon (placed under his name). It is expressed in the form of a litany with a beautiful, though short, introduction, and aims at making the Temple the central place of pilgrimage:

If any man trespass against his neighbour... and come because of the oath before thy altar to thy house, then hear thou in heaven...

If heaven shall be shut up and there shall be no rain... and they praying in this place...

Also the stranger... when he shall come and shall pray in this place...

And even if the pilgrimage cannot actually be accomplished, then it is in one's soul turning towards the Temple that one finds the Lord "who sittest on the cherubims":

If thy people go out to war against their enemies, by what way soever thou shalt send them, they shall pray to thee towards the way of the city which thou hast chosen, and towards the house which I have built in thy name, then hear thou in heaven their prayer...

Then if they do penance in their heart in the place of captivity, and being converted make supplication to thee in their captivity... and return to

thee with all their heart and all their soul... and pray to thee towards the way of their land which thou gavest to their fathers, and of the city which thou hast chosen, and of the Temple which I have built in thy name... then hear thou in heaven their prayers and their supplications, and do judgment for them... (*III Kings*, VIII, 44-48).

The pilgrimage to Jerusalem and the Temple is therefore the very core of the life of the People of God. So much so, that at the time of the schism and division into two kingdoms, that which remains faithful to the throne of David (the tribes of Juda and Benjamin) and that of the ten other tribes ; Jeroboam, the new king of Israel, will hasten to create new centres of pilgrimage in his portion of the land.

Jeroboam said in his heart : Now shall the kingdom return to the house of David, if this people go up to offer sacrifices in the house of the Lord at Jerusalem : and the heart of the people will turn to their lord Roboam the king of Juda, and they will kill me...

And finding out a device he made two golden calves, and said to them : " Go ye no more to Jerusalem. 'Behold thy gods, O Israel, who brought thee out of the land of Egypt.' ... And this thing became an occasion of sin : for the people went to adore the calf as far as Dan. " (*III Kings*, XII, 26-29).

It is truly remarkable too, that even during the schism, the first act of Ezechias' reform was the celebration of the Passover, and he sent out messengers from town to town throughout the whole country, even in the rival schismatic kingdom, sending out a proclamation to gather all the people in a pilgrimage to Jerusalem.

THE EXILE AND THE NEW EXODUS

During the exile and the deportation there was no longer a kingdom, neither was there a people, nor a temple, nor a place of pilgrimage :

The ways of Sion mourn, because there are none that come to the solemn feast (*Lament.*, I, 4).

And yet to his unhappy people God gave men of guidance, prophets announcing the end of the trial. The return of the people is described in terms of a time of " pardon, " as a pilgrimage, a new exodus. The Lord perseveres in his ways, and the people must come back to him as of old !

And a path and a way shall be there, and it shall be called the Holy Way...

And the redeemed of the Lord shall return and shall come into Sion with praise : and everlasting joy shall be upon their heads... (*Isaias*, XXXV, 8-10).

Set thee up a watchtower : make to thee bitterness : direct thy heart into the right way wherein thou hast walked. Return, O virgin of Israel, return to these thy cities.

I have loved thee with an everlasting love...

And I will build thee again and thou shalt be built, O virgin of Israel. Thou shalt again be adorned with thy timbrels and shalt go forth in the dances of them that make merry...

And they shall... give praise in Mount Sion (*Jeremias*, XXXI, 21, 3-4, 12).

From these words of *Jeremias*, it would seem that the Exodus is once again about to take place, and that Myriam is coming back to lead again the daughters of Israel. Many other sayings of the prophets in Exile can be taken in the same way.

* * *

THE PILGRIMAGES OF THE SMALL “ REMAINDER OF ISRAEL ”

And in effect a small “ remainder ” of the Children of Israel has been able to return to the Holy Land. It is no longer a kingdom, nor even a nation, but a community of believers. There is no question of installations as in the times of prosperity, of Solomon and of the Kings. The structure of the religious life, organized around the Temple of Jerusalem, will rest on the three feasts of the Passover, Pentecost and the Tabernacles ; each reminiscent of the life in the desert and the march towards the Promised Land. On each of these feasts, good Israelites must leave their villages and go up to Jerusalem and to the Temple. Certain psalms, called gradual canticles, or more characteristically, psalms of “ ascents ” give us an insight into the spirituality of this period of Sacred History. Going through the Psalter it is possible to follow, stage by stage, the road to Jerusalem.

With Psalm CXX the people set out confiding in the help of the Lord. All eyes are turned to the hills of Jerusalem. The Lord neither sleeps nor slumbers, he is the keeper, the protector. He watches over his pilgrims, by day the sun will not burn them, nor the moon by night. The Lord keeps them from all evil. He keeps them coming in and going out. The road is trodden with God.

Gradually they get nearer. The Vale of the Weeper is passed. From terrace to terrace the ascent goes on to Jerusalem. And now

the Temple appears in all its splendour : “ God will appear to them in Sion ! ” The pilgrimage has been so full of hope. All have journeyed with such joy : “ How lovely are thy tabernacles, O Lord of hosts : my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God ! ” And now the arrival ! Those large courts of the Temple are really the home of the People of God. How happy they are to have gone on this pilgrimage. “ For better is one day in thy courts above a thousand ; I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners. ”

This is the wording of Psalm LXXXIII, while another Psalm — CXXI — brings to our mind the whole spiritual attitude of the pilgrim as he enters the gates of Jerusalem. Arriving from the country he is surprised to see this city “ which is compact together. ” The meaning of Jerusalem, centre of the spiritual life of the People, is perfectly rendered :

I rejoiced at the things that were said to me :
 We shall go into the house of the Lord !
 Our feet were standing in thy courts, O Jerusalem.
 Jerusalem, which is built as a city which is compact together.
 For thither did the tribes go up, the tribes of the Lord :
 The testimony of Israel, to praise the name of the Lord.
 Because their seats have sat in judgment, seats upon the house of David.

The pilgrim then prays for all his brethren who have not the happiness which is his, of coming to the Holy City, he presents their petitions :

Pray ye for the things that are for the peace of Jerusalem,
 and abundance for them that love thee.
 Let peace be in thy strength and abundance in thy towers.
 For the sake of my brethren and of my neighbours, I spoke peace of thee.
 Because of the house of the Lord our God, I have sought good things for thee.

Psalm XLVII stresses the enthusiasm of the pilgrim when he discovers and contemplates the great city : “ With the joy of the whole earth is mount Sion founded ! ” Especially when she has just escaped from an attack by the kings of the earth assembled together. But “ they saw, and they wondered and were troubled. Trembling took hold of them. ” Indeed “ We have received thy mercy, O God, in the midst of thy Temple. ” Before leaving the Israelite fills his eyes and memory with a last loving contemplation.

Surround Sion and encompass her : tell ye in her towers.
 Set your hearts on her strength...

Psalm CXXXII tells how good and pleasant is this gathering of a pilgrimage. As night falls its members are loth to separate. They receive a last blessing from the priests, who are left to their ministry: "Behold now bless ye the Lord, all ye servants of the Lord ... In the nights lift up your hands ..." *Ps. CXXXIII.*

Psalm CXXIX requests the forgiveness of sins; praying in peace and in silence, Psalm CXXX pictures the little child near its mother.

Finally the pilgrim departs, comforted with all he has seen and done, meditating the lessons learnt and the graces received:

They that trust in the Lord shall be as Mount Sion :
He shall not be moved for ever that dwelleth in Jerusalem.
Mountains are round about it : so the Lord is round about his
people, from henceforth now and for ever (*Ps. CXXIV.*).

And thus one could continue throughout the Psalter. It is not difficult to see how — especially after the return from exile — it is the institution of the religious pilgrimage which prepares the clean and straight of heart to the coming of Jesus.

Jesus ! The only event of His boyhood that we know, is this ascent with Mary and Joseph to Jerusalem, for the paschal feast. We love to see Him in the midst of His People, singing the psalms we know, those of the hallel. What breadth, what resonance does he not give to these inspired prayers. His public life, as we read in the Gospel of St. John, brings Him to celebrate the feasts of the Passover, of Pentecosts and the Tabernacles, until we come to His own final Exodus: "after two days the paschal feast is coming, it is then that the Son of Man must be given up to be crucified" (Matth. XXVI, 2) "the time had come for His passage from this world to the Father ..." (John, XIII, 1).

Following Christ, we too are invited to this same final pilgrimage: "We also having so great a cloud of witnesses over our head ... let us run by patience to the fight proposed to us : looking on Jesus, the author and finisher of faith ... for we have not here a lasting city, but we seek one that is to come" (*Hebr., XII, 1-2; XIII, 14.*) The whole of the first epistle of St. Peter — possibly a pascal homily — is a commentary on this state of pilgrim and stranger on earth, which is essentially ours.

* * *

Concluding this biblical reading, we see the ever-present lessons it indicates. Man's whole life is a wayfaring with God and towards God. The example of Abraham shows us that if we are faithful

to this essential pilgrimage we will have to participate in a great sacrifice : the sacrifice which is the heart of Revelation. The Passover instituted at the time of the Exodus assembles the People of God around the sacrificed Lamb, and sends them forth on their way. Indications are given regarding the spirituality of the pilgrimage. During the period of the Kings, pilgrimages of various kind take place, but all endeavour to lead back to God, to let Him guide our earthly lives to something higher, to achieve a consecration. The exile gives renewed vigour to what might become too ritualistic, and the return from exile shows within the institution the divine pedagogy of expectation, of renewed hope. Jesus Christ alone gives its full and final meaning to the pilgrimage. His Church will base her whole liturgy on it. An annual peregrination through all the stages of the road followed by Christ, the celebration of a pilgrimage leading to the final entry within the Fatherland, where all the elect will assemble around the Lamb.

Is not this the ultimate triumphant procession towards the City of God which Isaias relates in such glowing terms :

Arise, be enlightened, O Jerusalem,
For thy light is come and the glory of the Lord is risen upon thee...
And the Gentiles shall walk in thy light, and the kings in the brightness
of thy rising.

Lift up thy eyes round about and see : all these are gathered together,
they are come to thee.

Thy sons shall come from afar and thy daughters shall come at thy side.
Then shalt thou see and abound and thy heart shall wonder and be enlarged :
When the multitude of the sea shall be converted to thee, the strength
of the Gentiles shall come to thee.

The multitude of camels shall cover thee, the dromedaries from Madian
and Ephra.

All they from Saba shall come, bringing gold and frankincense and shew-
ing forth praise to the Lord.¹

1. Isaias, LX, 1.

Pilgrimage to the Holy Land

Encountering Christ on Earth

by Canon Maxime CHARLES

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During the last 20 years French students have been re-discovering the value of pilgrimages. We see proof of this in the ever-increasing numbers of those taking part in the pilgrimage from Paris to Our Lady of Chartres, and also all those which have developed likewise in the principal university cities in France, Lille going to Our Lady of Loretto, Bordeaux to Verdelaïs, Clermont to Vassivières, Nancy to Sion, Lyons to Puy.

Quite understandably, this method of religious research has led many of them to undertake the first of all pilgrimages, that which is at the origin of all the others, by right and in fact : the pilgrimage to the Holy Land. Twenty-five years ago Father Doncoeur's group of scout-leaders showed them the way. Immediately after the last war, the experience was repeated on a much wider basis and with more consistency by the students of the Sorbonne in Paris. Such an operation, aiming at renewing the links with a whole past, can only enrich spiritually under a certain number

1. Born in 1908 at Ribérac, Dordogne, Canon Maxime CHARLES has his Degree in Letters, Philosophy and Theology. For a while he was curate at Malakoff (Seine) ; he was then given the charge of young people, especially students, and was appointed chaplain to the Chantiers de Jeunesse, then to the Faculties of Letters and Science in Paris, and lastly to the École Normale Supérieure. At present he is chaplain to the Sorbonne. He is also Director of the Centre Richelieu and the Groupe International de Rencontres Religieuses. The Péguy and St. Paul branches of the Chartres Pilgrimage also have the pleasure of having him as chaplain. President of the Editorial Committee of the review 'Résurrection' (Bloud et Gay), Canon CHARLES has published therein several articles on, amongst others, the Redeeming Eucharist, the Lay Apostolate, etc. He is preparing a small volume on the *Communion des Saints* (Collection : Je sais, Je Crois) published by Arthème Fayard. — Address : 8, Place de la Sorbonne, Paris, FRANCE (Editor's note).

of conditions : the historical research, theological meditation and pastoral experience, increasing as the years go by, are given here and will perhaps help some to find the deep meaning of a search for God in Palestine, the land which occupies the first place in Christendom.

Theologians are not alone in their interest in the definition of pilgrimage ; the specialist in human geography interprets the geographical traces and the historian of religions compares its various forms according to places and beliefs. For all, it is a migration, a spatial movement, a journey towards a place or object which has some connection with God. A more precise definition cannot be given if we are to include therein the action of the Mohammedan going to Mecca and the Christian to Lisieux. But first of all we must realize that, in the considerable variety of pilgrimages, one part only privileges the intellectual context of the action. In Christianity, a religion based on a revelation made to the mind of man, requiring the support of the intelligence, the pilgrim needs to be educated and made aware of its meaning. In the case of the students' pilgrimage to Chartres, the holy place to which they are going is of so little importance, compared with the spiritual development which takes place, that it could be interchangeable with any other without there being any change of meaning. This is not always the case, and the Holy Land specifically has this privilege of valorizing the catechesis and liturgy which will educate the pilgrims' faith, and being a spiritual experience which will penetrate the innermost recesses of their hearts. We shall try to see how this works by studying successively the influence of the places, the catechesis which makes it possible and the liturgy which ensures its efficacy.

STEPS TOWARDS AN ENCOUNTER

In the case of the Holy Land, the concrete material aspect has, historically, the first place. God has touched, in a way, a corner of our world and we wish, in turn, to hold that which His hand has grasped. In the IIInd century the first pilgrims to Jerusalem wished to venerate the material souvenirs of the action of God. They went to the tombs of St. Stephen and St. James the Minor. Such materialization of religious research seems embarrassing to people of today and the reserve which some feel about Lourdes illustrates this difficulty. It should be noted, however, that the material world is a valid mediator between its Creator and ourselves and

has always been recognized as such by Jewish-Christian tradition. Mistrust of the tangible which would be incapable of connecting with God, derives from a very different mentality which we cannot accept.

A fortiori, faith in the Incarnation justifies such a form of piety. The Christian believes in a God Who has not shut Himself up in some far-away, inaccessible place but — and this scandalizes man's intelligence — became part of history in the world of men. Everything which perpetuates the memory of this event is dear to the Christian. It is significant that a century after the Passion and Resurrection, Hadrian, wishing to efface completely the old Jerusalem by his Aelia Capitolina, built an altar to Venus on Calvary and placed a statue of Jupiter on the site of the Holy Sepulchre. His controversial reaction denotes the interest these great places had already aroused in the first Christian generations (cf. Socrates, *Ecclesiastical History*, I, 3 and Eusebius, *Ecclesiastical History*, III, 5).

This devotion to the traces of the passage of Christ in this world was particularly intensified immediately after the persecutions, when Constantine's mother stripped Calvary and the Holy Sepulchre of their pagan masks. Her pilgrimage in A. D. 326 inaugurated many others ; twenty years later their chief aim was to venerate the true cross, miraculously found again. In A. D. 350 Cyril of Jerusalem testifies to this. Whatever may be our conclusion about the authenticity of this relic, it is nonetheless true that its exhibition on September 14th brought many pilgrims to Jerusalem. And St. Jerome vividly evokes the spirit in which this was accomplished : " Bowed before the Cross (Paula) adored it as though she saw the Saviour hanging on the sacred wood. " (Jerome, Epist. CVIII. Ad Eustochium).

During the following centuries the same ardent religious desire inspired the discovery of new relics. At the end of the IVth century the Pilgrim of Bordeaux and St. Jerome mention the Pillar of the Scourging. In A. D. 570 the Pilgrim of Plaisance tells us he adored the cross of Jesus, in contemplation of the title " Jesus of Nazareth. King of the Jews. " It must be admitted that in the beginning of the Middle Ages there was a prolific number of souvenirs of the Passion, and then of the life of Christ, whose authenticity is not very easily accepted. Guibert of Nogent connected the relics which are housed in his city with a fabulous journey made to Jerusalem by a Breton king only ten years after the Passion (*De vita sua*) . The crusaders swamped the West with relics, each more authentic than the others. But rather than wonder whether the relics of the Holy

Spear are genuine it is no doubt better to remember the permanency of a perfectly acceptable religious attitude. It comes within the logic of love of a person. The husband who, in order to avoid fetishism, attaches no importance to tangible souvenirs of a beloved wife, will no doubt see this too ethereal love vanish because of the lack of the support required by human psychology. Even today the pilgrim who brings back from Jerusalem a rosary made out of olive stones from Gethsemani, or who dreams of possessing a fragment of the stone of the Holy Sepulchre, will thereby have the perfectly legitimate feeling of a greater proximity to Our Lord.

Much more than objects, the Holy Land brings back the places where Christ lived and performed the great mysteries of our salvation. The affection it has aroused, and which is the origin of so many pilgrimages, is directed, preferably, to the places themselves. Already in the IIIrd century, according to St. Jerome, Alexander, Bishop of Cappadoce, went to Jerusalem "desiring the holy places." It is the deep desire to commune on the spot with the object of one's love, to reach the Beloved One in the very places where the events linking us to Him took place. The places are found to have a particular power of evocation, which Paula and Jerome experienced: "Every time we enter (the Holy Sepulchre) we see the Lord in His shroud and, if we stay a little while, we see the angel sitting again at His feet and the cloth wound around His head ... (Paula) ardently pressed her lips on the rock on which the Body of Christ had been placed, as though drinking at a long-desired spring. The whole city of Jerusalem saw the tears she shed in this sacred place, heard her lamentations, beheld her suffering" (*Idem*).

Such a psychological explanation would be dangerous if it resulted in a subjective attitude prevailing over the fundamental object which is its justification. There would be a kind of modernism attaching so much importance to the content of the religious experience that the authenticity or otherwise of the pretext would matter little. Relics and souvenirs remind us more of what the pilgrims lived there than the motive of their journey. Here the testimony of Tradition is important. It shows a devotion to Calvary and the Holy Sepulchre, together with the grotto at Bethleem and Fr. Vincent's archeological research appears to prove their authenticity. There is not only a psychological permanency, but also a constant which allows us to say "the event happened here." That is why all the persevering efforts of Christendom to recuperate the holy places, in spite of all the historical upheavals, is so moving. On May 4th, 614, the Persian invader Chosroes set fire to the buildings erected on the Holy Sepulchre and Calvary. Patiently, and of

necessity in a small way, Modest rebuilt them. The Emperor Heraclies reconquered the holy places and restored their religious function to them. Through the unflagging diplomacy of the Carolingians or a call to arms, Christendom strove to keep the possibility of going to the Holy Land, threatened by the successive waves of the Mohammedan invasion. The Order of the Franciscans, who have the distinguished honour of guarding the Holy Land, have clung to it for seven centuries and their martyrs prove how seriously they take their mission. This thirst to come to the places where Christ died and rose again, going as far as arguing about a small chapel, or the right to go in procession round the Holy Sepulchre, this continuous enthusiasm of Greeks, Orthodox, Copts, Armenians, Protestants requires explanation.

And still today, the pilgrim who, for the first time, goes into the Basilica of the Holy Sepulchre, believes that he is living an extremely important hour for his faith. This is because he feels his faith is threatened. In a country which is now Moslem, his faith makes him a being apart. His faith is threatened because this chief place of his faith is clothed in an ornamental architecture little fitted to arouse a sense of the importance of the mystery which happened there ; this mixture of Eastern and Italian decoration seems to lack greatness and serenity, more necessary there than elsewhere. It is not only a question of foreign taste ; the buildings are not even attractive. Even given a different style, faith would nevertheless remain threatened. The commonplace location of Bethlehem, a small town on a hillside as in so many other parts of the world, illustrates the absence of the marvellous round the Person of Christ, which was already a test for the faith of His contemporaries. This trial, which must not be under-estimated (Pierre Loti is not the only one who has been worried by the verse “ Is not this the carpenter’s son, whose mother is called Mary ? ... ” and this countryside so humble that its greatness may be doubted), this test is a liberation for faith, which it situates on its true plane. The shock brings recognition of a preeminence in Christ which is based neither on sensibility nor efforts of the imagination. The objectivity of God’s plan, which culminates in Him, the reality of the divine itself, is immediately and brutally imposed by these ugly stones and the very ordinary valley which shock the eye. Faith gains in purity and strength.

But, at the same time, faith is encouraged. For this place, limiting the imagination and sensibility, helps them to particularize, to personalize the object of faith. Faith in the Incarnation is not a series of propositions logically following on each other, but the recognition

of a fact which happened in this amphitheatre of the hills of Galilee where Nazareth is situated. Jesus Christ cannot be imagined otherwise than like someone who walked along this narrow path on the northern side of the lake of Genesareth, bathed in the waters of the Jordan at this very ford, looked at this strange Tomb of Absalom in the Valley of Josaphat. It is a slow impregnation of the sensibility, at the end of which the "composition of place" more easily becomes a personal dialogue with Jesus, an intimacy arising from familiarity with places He knew.

CATECHESIS

Places do not speak by themselves ; this is a difficulty proper to a pilgrimage to Palestine. Delphi gives an impression of the sacred ; Bethleem is banal. The risk of falling into a naturalist religion, a worship of natural forces, is exorcised. Therefore, an even more systematic appeal must be made to faith, through the teaching which God gave in this ordinary countryside.

The most vivid testimony of this necessary catechesis which must accompany all pilgrimages to the Holy Land is the story we have of the pilgrimage made by a Spanish noblewoman during the very last years of the IVth century, Etherea. She stresses that, in all the places which were the scene of an event in the history of salvation, the group of pilgrims stopped and listened not only to the reading of the fact itself, but also the prophetic pages which give a better understanding of its meaning. Then the pilgrims sang psalms and ended by a prayer. Etherea does not give further details of the content of this biblical teaching but, thanks to the catechesis given by St. Cyril of Jerusalem fifty years earlier in the then very new Basilica of the Holy Sepulchre, we know what was the commentary of the New Testament by reference to the Old.

It is obvious that the Christians of the patristic era were so familiar with Holy Scripture that it was scarcely necessary to give them any other information. This is not the case today. Pilgrims must have a deeper understanding of the Bible. The journey itself can be an opportunity for this ; a simple comment made by their guide and seeing an Arab camp on the roadside helps them to visualize what the style of life of the patriarchs might have been, such as exists today in the Israeli zone of Jerusalem, brings before their eyes the hold of the law of the sabbath on all Jewry at the time of Our Lord. Being thirsty on the spot brings far more understand-

ing than a lecture on the metaphors of water in the Bible, and the pilgrim who comes to Jerusalem by way of the Jericho road will always remember why the Jerusalem psalms are called "the psalms of the ascent."

That is, so to speak, only the top layer of the Word of God, a vocabulary which is progressively mastered in the environment where it flowered. There is another aspect which must not be overlooked. During a pilgrimage, the pilgrim meets simultaneously Abraham at Hebron, Moses at Mount Nebo, as well as Jesus at Bethleem ; the Old Testament enlightens the New in his eyes. The profound unity of God's plan and its accomplishment in history must be explained to him. The interest of the pilgrimage is that this question, which would appear strange if treated elsewhere during a lecture on spiritual exegesis, becomes urgent. A pilgrim who is no theologian will spontaneously encounter the burning questions of intellectual research during the great theological ages. Discussions in which all take part will lead to deeper knowledge for each and every one. Such exchanges of views should be arranged at all the great moments of the pilgrimage : Nazareth and its reminder of the hidden life of Our Lord, the scandal of the Incarnation, a God Who is a child, then adolescent, Who grows and develops and yet always enjoys the beatific vision ; Jerusalem, the city of the Passion and the Resurrection, will manifest the folly of the Cross and the tremendous news of the Easter dawn ; lastly, the multiple historical additions, that deposit of various rites, which today form an extraordinarily multicoloured mosaic, will lead to a search for the influence of the Holy Spirit on the influence of His Church.

But today, perhaps more than at any other time, it must be humbly recognized that preparatory talks are not enough and sound teaching on the different forms of prayer practised during the pilgrimage must be given. Our generation prays little, it seems, because we do not know how to pray, either personally or with others within the framework of the liturgy. We often forget the importance of silence, so necessary for a meeting with God. If, in spite of the inevitable closeness to others during a pilgrimage, we wish to keep wide zones of silence, the function of such silence must be patiently explained ; experience shows that this apprenticeship to prayer is considered by modern pilgrims as the most positive result of their pilgrimage.

LITURGY

By liturgy we mean all common prayer based on a reading from the Bible, and not only the official functions of the Church which are essentially eucharistic. The necessity of this is obvious, if the pilgrimage is not to be reduced to only a series of lectures on an exclusively intellectual plane. Only through the liturgy can we realize that this long journey has, as sole aim, the intensification of our relations with a Living Being ; in surroundings which are more or less the same, only the liturgy can restore the essential actor in the drama of Salvation. It is the opportunity for our psychology to re-live the mystery, interiorize it and become receptive to its influence. The present liturgical revival inaugurated by the work done at Maria-Laach has made us sufficiently familiar with this as to render its justification unnecessary in the privileged case of the pilgrimage to the Holy Land, where it helps pilgrims to avoid the temptation of archaeology.

According to Etherea, such aspects did not need to be considered at the end of the IVth century, which was the golden age of the liturgy of the Mysteries. In each holy place, reading, psalm-singing, prayer and the office at the basilica animated the pilgrim's meditation. During the following centuries, this fine order was completed and perhaps impaired ; more attention was paid to the literal reproduction of Our Lord's gestures and the miming of the Redemption. The Crusaders invented the Stations of the Cross in the streets of Jerusalem, mixing evangelical memories with uncertain localisations inspired by the topography of the streets they knew. In addition, the Eastern Christians developed offices like that of the entombment of Christ on Good Friday, where their imagination was given free rein, to the detriment of the inspired Word.

Today, it is absolutely necessary to keep these traditional celebrations in the various holy places. The obstacle, however, is considerable : the community of pilgrims is inevitably very mixed and short-lived and it is difficult for the language used and hymns to be perfectly adapted to each one. We have always to be satisfied with a compromise. It seems, however, that we ought to favour the most classical forms of piety, because these will provide a link in the community and, in addition, remind them of their use in the Holy Land, give them a lasting spiritual efficacy during the years to come. A few examples will demonstrate this.

On arrival in the Holy Land and, after having read the great texts of the entry into the Promised Land, realizing the sanctity

of this Land of God, image of a still greater intimacy with the divine Persons towards Whom we are ever travelling, they can go to the Sacrament of Penance which thus clearly manifests its true role in the history of Salvation.

Singing the Angelus on the hill which overlooks Nazareth or the Magnificat amongst the cypress trees of Aïn Karem, the old Christmas carols of the various countries from which the pilgrims come in the field of the shepherds of Bethleem before going to the grotto of the Nativity, or the Benedicite on the site of the feeding of the five thousand, all these are familiar gestures which henceforth will always evoke the action of God which was their origin.

Something similar might be attempted with more scholarly forms of piety, closer to the official liturgy of the Church : on the mountain of the Temptation, sing psalm XC which, at the beginning of Lent, is the Church's commentary on the encounter between Christ and Satan ; in the grotto of the Pater on the Mount of Olives, recite the Our Father in Aramaic, its original language, in Greek, the language of the New Testament, in all the modern languages represented by the pilgrims, daily words like those used when it was first recited, and lastly in Latin by the priests, the language of the catholicity of the children of God. On the esplanade of the Temple of Jerusalem which, as it now belongs to the Mohammedans, cannot be used for common prayer, it is always possible to read silently together the great passages of the Old Testament which taught the Jewish people the wonder of living in the intimacy of the divine presence, and then the many episodes of the Gospel of which it was the scene, for in no other place in Jerusalem is Our Lord so easily evoked.

Sometimes it is the total silence accompanying a physical gesture which will make Christ present in the midst of those praying in His name. Going up on foot from Jericho to Jerusalem will bring back the last ascent before the Passion, and the Stations of the Cross in the streets of old Jerusalem will be a long, silent procession behind the cross carried by pilgrims, while all meditate the sacred texts chosen to illustrate the fourteen Stations.

The official liturgy of the Church can also play a more vital part ; the pilgrimage brings back the origin of the Church and therefore arouses a deeper understanding.

This experience has a long tradition, for, when reading the story of Etherea's journey, we see how moved she was when she was present at the offices of the church in Jerusalem, mixing every day with "zealous" lay people who sang the office with the religious of the Holy Sepulchre, better called Anastasis, that is to say, the

sanctuary of the Resurrection ; every Sunday she found the whole community grouped round the Bishop. Above all, she participated in Lent and the Paschal mystery on the very sites of the Passion. Throughout her story, there is a liturgy which follows Our Lord not only chronologically, but also topographically, a liturgy endowed with a great power of evocation. On the evening of Palm Sunday, at the eleventh hour, a procession, led by the Bishop, went to the top of the Mount of Olives near Bethphage to the Anastasis. There, on the Tuesday, they celebrated the chief priests' final plot against Jesus and, on the Wednesday, Jesus' arrest. All this constitutes a liturgical indication justifying the new chronology of the Passion proposed by M^{lle} Jaubert. On the contrary, on the Thursday, and on this occasion only during the whole year, mass is celebrated on Calvary, more mindful of the place linking the Eucharist to the sacrifice of Good Friday than the washing of the feet and the institution of the Eucharist at the Cenacle, which is not mentioned. Then, during the night, began the endless office which Etherea says proved so tiring for those taking part that the Bishop had to help them to overcome their fatigue by preaching a sermon at dawn. He led the faithful to Gethsemani, then to Calvary ; there were readings and psalms, enlightening the New Testament by reference to the Old. Finally, there was the adoration of the true cross and a long, silent prayer, optional but which Etherea tells us was offered by all in the midst of the general emotion caused by following Christ step by step on this long road. Obviously, the Paschal office was celebrated round the Holy Sepulchre, according to the same rites as elsewhere, she specifies, but deriving a special fervour from the surroundings.

The value of such a liturgical experience is so great that every pilgrim ought to be able to live it. In fact, it can be done and has been done ; the various problems which arise can be solved under certain conditions. There is the problem of fatigue, of which Etherea already spoke. To avoid this becoming excessive, a time-table in function of this liturgy must be organized for the entire stay in the Holy Land ; this will be an act of faith, sacrificing tourism, even legitimate, to a search for God, but will also lead, at certain times, to the discovery that prayer can be authentic even when the senses are somewhat dulled by fatigue.

There is a more important difficulty. Etherea relived the paschal cycle at a rhythm which was, at one and the same time, chronological and topographical. Would it not be better to have two distinct cycles, and if circumstances do not permit being at Jerusalem in the Spring, celebrate Easter all the same, in function of a coinci-

dence of place and not of time ? Apart from any practical problem, this is a very different conception of the liturgy, which is in conflict with that to which we are accustomed. The latter, however, has disadvantages as well as advantages. Of course, the temporal cycle gives one time to breathe and by nature lends itself to repetition and the universalization of worship ; its use by the Church is quite understandable. Moreover, it was inherited from the Synagogue, where Easter was celebrated every year, and succeeded that natural religion which Christianity does not repudiate but assumes and guides. Moreover, it must also be recognized that this computation is, at times, debatable, and, for one date like Easter which is certain, how many are there which, like that of Christmas, whose arbitrary establishment does not necessarily link wintry snows and the Incarnation ? The spatial cycle in which the Nativity is celebrated at Bethleem and the Resurrection at Jerusalem certainly has its merits ; they are not immediately apparent, because long-standing habit overshadows them. It is, however, more concrete and the event is all the more striking in all its brutality. It is more synthetic and therefore we are only too inclined to forget the Paschal joy on Good Friday, and, during the Paschal Ascension, our necessary conversion brought about by Lent and which is not yet complete. The presence of the Holy Sepulchre at the foot of Calvary stresses the fact that, for the Christian, every day is Easter Sunday. The Church is conscious of this and a series of indults granted to the Custody of the Holy Land authorizes the pilgrim to relive, during his brief sojourn, a liturgical year whose mysteries are celebrated, not not on their date, but in the place.

Hence it is possible to extend the experience at Nazareth, where the Annunciation is celebrated, to Bethleem, where the Matins of the day preceding Midnight Mass raise the pilgrim's meditation from the plane of anecdote and childhood memories to that of the mystery of the Incarnation itself, and, lastly, to the whole of Holy Week which will be lived more or less as in the IVth century, going from one part of Jerusalem to another, following in the footsteps of Our Lord. We shall not be able to go to the Cenacle on Maundy Thursday, as it is in the Israeli zone, but will go there at Whitsuntide to venerate it above all as the house of the Apostles, a title which made it the first aim of pilgrimage even long before Constantine.

But by analogy, certain measures can illuminate other sacred places. Why not celebrate the Mass of the Holy Trinity on the banks of the Jordan, on the very spot of the first theophany of the Trinity ? At Bethany, a requiem mass radiating the certainty of Lazarus' resurrection ? In the ruins of the Synagogue at Capharnaum,

a mass of the Blessed Sacrament, on the site where Our Lord proclaimed it? On the banks of the lake at Genesareth, a mass of St. Peter, who was there charged to lead the Church? Presentday liturgists regret the introduction of these "devotional" offices in the basic cycle of Christian prayer, but in the pilgrim's mind they are for ever linked to the great mysteries of Our Lord.

The theology of baptism teaches us that, in this essential act of our Christian life, our faith is that attention and adhesion to the act by which Christ saves us and makes us part of Himself. Each Easter is the reproduction and means by which the mystery can be extended to our whole life. This Paschal celebration on the very sites where the first took place, the meeting at dawn in Veronica's house for the renewal of the baptismal promises, then the procession in the streets of Jerusalem to the empty Sepulchre, where the Eucharist will actualize the presence of the Risen Lord, will make Jerusalem the peak of every pilgrimage. Gathered there are all the usually separate means by which God makes our psychology realize His nearness and thereby arouse our love. It is the very place where the event happened, the Word of God liturgically heard and commented through a living catechesis, the eucharistic presence delivering Him to His own once again, the community which prolongs the presence of Christ in the midst of men, whose unity is sealed by the long journey to Jerusalem. Such a confluence of factors is exceptional, and exists nowhere else, but this meeting with Our Lord can awaken, or re-awaken, a love which henceforth will have little difficulty in realizing the greatness of the gift received. In each sacrament the pilgrim will again find the death and new life of Him Whom he accompanied to the mountain of the Ascension ... "while awaiting His coming again." The joy of the pilgrim who has had this experience is, without any doubt, the Paschal joy which fills the Acts of the Apostles.

The Pilgrimage to Rome

by Dr Bernhard KÖTTING

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I. HISTORICAL OUTLINE

1. *The Early Centuries of Christianity.*

Rome was the greatest centre of Christian pilgrimages in the West. Even before the custom of honouring martyrs was implanted, the Roman community was already greatly respected by the faithful. Saint Ignatius of Antioch attributed to Rome the "presidency in charity," and on the tombstone of Bishop Aberkios, who died in Asia Minor at the end of second Century, is the following inscription: "His pastor sent him to Rome, to contemplate the sovereign (city) and see the queen with golden vestments. He saw people wearing a brilliant seal." Saint Polycarp of Smyrna came also to Rome and fifty years later the great Origen of Alexandria visited the town "to see the antique Church of the Romans". The prestige of Rome as pillar and foundation of truth, never ceased to increase because no other places in the world could show tombs of two Apostles as sureties for tradition and the true faith. Then came the great persecutions and with them, the desire to honour the martyrs and pray them to intercede in heaven to protect the faithful against the distresses and cares of this life.

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Jerusalem had the advantage of being the town where the Saviour had lived ; Rome shone by the number of its martyrs. " Christ enlightened the East by His own sufferings ; in order that the West be not left out, Christ enlightened it by the blood of the Apostles. There where formerly were heathen princes, are now princes of the Church. " That was how Maxim of Turin showed Rome as the centre of Western pilgrimages. St John Chrysostom once evoked the pilgrimage to Rome : " He who wears the purple, hurries to the martyrs' tombs to honor and kiss them. Without the slightest ostentation or vanity, he stands there before the tomb of the saints and prays to obtain their help. The one who wears the crown seeks the protection of the tentmaker and the fisherman.

The first and most illustrious martyrs were the two princes of the Apostles. To them were added a great number of famous martyrs. It would not be possible for any other town in the world except Rome to keep the memory of the martyrs' tombs, for the reason that the Roman catacombs were in fact actual and venerable witnesses of the tradition. The number of pilgrims who came to Rome and visited the catacombs increased in proportion to the development of honour rendered to saints during the IVth Century. The pope St Damasus (366-384) had taken special care of the decorations of the underground halls ; he had many inscriptions made on tombs, provided information for pilgrims of the following centuries. During the time spent in Rome for his studies, St Jerome used to visit the catacombs, on Sundays, with his friends. Owing to the munificence of Eastern and Western Emperors, splendid basilica were erected on the tombs of famous martyrs ; St Peter at the Vatican, St Paul on the Ostia road, in honor of the two apostles " via Appia " ; St Lawrence via Tiburtina and St Agnes via Nomentana. Besides, marvellous sanctuaries were erected inside the town : the basilica of the Saviour at the Lateran, St Mary Major on Esquiline, and later numerous churches in honour of the foreign martyrs, whose remains had been brought to Rome (SS. John and Paul on the mount Coelius) and many others. In the beginning of the Vth Century, Rome had taken in the eyes of the foreign pilgrim a double aspect which was absolutely unique : the sumptuous buildings of pagan antiquity were still there, abandoned and impressively beautiful ; while Christianity imposed itself to the admiration by its quite recent magnificent churches. When Prudence, the Spanish poet and pilgrim, came to Rome in 402, he still found there ancient and new splendors. However, he saw scarcely anything but the new, and contemplated the town with the eyes of a mapiously enthusiastic about the great Christian past. He describes the life and

animation among the pilgrims, on the occasion of a holy festival (13th August) : Outside the town, long processions going along the roads are multitudes composed of local inhabitants, people from Picenum, Etruscans Samnits, faithful from Capua and Nole in Campania. All hasten with their wives and children. The bishop preaches the word of God. If all pilgrims cannot get in the church, many are squeezed into the Atrium.

When they are not allowed to take with them, as souvenir of their pilgrimage, relics of a martyr, the pilgrims used to write their names or requests, on the tombstone or plate, or somewhere close to it, to make sure their request be there, handy for the saint. In certain places in the catacombs, these inscriptions have been so mixed up, as to make them illegible. The multitude of pilgrims was the greatest for the celebration in Rome of the feast of the Apostles SS. Peter and Paul. Then a newcomer could, as Prudence did, ask the same question : " Tell me, my friend, what is going on ? All Rome seems to be here. " Multitudes crossed the Adrian bridge to go to Saint Peter's and it is no wonder that the excavations made recently under Saint Peter's show the pavement of Constantine's period completely worn out by pilgrims' steps. The graffiti (mural inscriptions) of the North side witness the great number of visitors. Amidst the pilgrims, who in the IVth and Vth Century came mainly from Italy, bishops were mentioned, who came from districts situated more or less in the neighbourhood of Rome. St Paulinus Bishop of Nola, each year made the pilgrimage to Rome on the feasts of the Apostles. He attached such importance to it, that once, when on the point of leaving, he did not find time to read immediately a letter from St Augustine.

2. *At the Beginning of the Middle Ages.*

Is it not right, therefore, to present certain tombs and certain churches of Rome as the real aim of the pilgrimages made at the beginning of the Middle Ages ? First of all, the two princes of the Apostles, Peter and Paul are in Rome ; they are surrounded by a crown of other martyrs, who shed their blood in Rome and are buried in the neighbourhood of the town ; then, relics of foreign martyrs, especially from Southern Italy (Agatha, Lucy) ; they were the object of great veneration, but their sanctuaries were built " *intra muros.* " All this enriched the inner town, and more than in any other town in the world, it was possible to venerate the relics of the most famous saints of Christendom. When St Fulgens of Rusp came as a pilgrim in the Holy City, he visited all the resting

places of the martyrs and was so impressed by the beauty and splendour of the churches that he exclaimed : What must be the majesty of heavenly Jerusalem, when Rome of this world shines so brilliantly !

The “ *Index Oleorum* ” catalogue which is now kept at Monza (Lombardy) gives us information on the number of martyrs’ tombs worthy of veneration. Theodelinde, Queen of Lombardy, was presented by Pope St Gregory the Great, with ampullas which contained oil from the lamps which had been burning before the tombs of the martyrs. The list mentions 65 burial places and includes but few of those we know from other sources.

During the period of the disorders which followed the invasion of the Lombards in Italy, the remains of Saints, whose graves were situated outside the walls, were not considered to be in safety. Many were transferred into town, more specially in the church of St Mary “ *ad martyres* ” the former Pantheon. On the feast of the dedication (13th May), facilities were given to the multitude of pilgrims to commemorate in a single church, on the same date, the many Roman saints. (The transfer of this feast to 1st November, may have been the origin of the present feast of All Saints).

To guide pilgrims in Rome, efforts were made to familiarize them with the most important holy places. The “ *Notitia ecclesiarum Urbi Romae* ” was issued at the time of Pope Honorius I (624-638). The author goes through the town and points out sanctuaries respectively situated on right and left side of the street, he gives the name of places which bring back memories and include a church (ecclesia) and crypt (antrum) ; he speaks little about “ curiosities ” and legends that in many places were told to pilgrims. We know many of these books written for pilgrims. William of Malmesbury (+ 1142) inserted one in his history of the Kings of England. It is however much older. Mabillon published another in 1685 ; he takes a very ancient map of the town as basis. From all this, it is not surprising that in the Middle Ages, Rome was, together with Jerusalem and St James of Compostella, one of the great places of Christian pilgrimages. Its importance is shown by penances imposed by the Church and administration of justice by the State (possibly to obtain remission of crimes punished by banishment).

Pilgrims came mostly from the West. During the first centuries, the East sent numerous pilgrims to Rome, but in 1054, soon after the Great Schism, contacts between the Greek Church and Latin Church ceased and the aim of pilgrimage of Eastern Christendom was almost exclusively Jerusalem and the Holy Land.

3. *Pilgrims' Reasons for Going to Rome.*

During the early centuries, two main motives led the pious faithful to Rome. No other dogma had so much marked the life of many Christians than "*awaiting the resurrection of the dead on the last day.*" At this decisive hour, everything was expected from intercession by the apostles and the great saints. Already at the time of pope Damasus, the faithful had to buy a plot of ground in the catacombs near the martyrs. But the supreme desire was to secure a resting place close to St Peter, prince of the Apostles. They left their homes in time to be able to spend their last few years of life in a monastery close to the spot where they wished to be buried. St Bede speaks of Anglo-Saxon kings who abdicated and made the pilgrimage to Rome so as to have a resting place near the first of the Apostles. According to tradition, six Anglo-Saxon kings were pilgrims to Rome (Ina, Ceadwalla, Coinred, Offa, Ethelwulf, Alfred). Finally all the surroundings of Saint Peter's Church were occupied by national cemeteries, of which the last vestige is the Camposanto Teutonico.

The second motive of the pilgrimage to Rome during Middle Ages, was *the desire to own relics*. The countries situated North and West of the Alps had not many real martyrs. As the custom existed since the VIth Century to place relics in and under the church altars, they had to be obtained from Italy and the East. Many also wished to have relics for themselves. People genuinely believed that by wearing tiny bodily remains of the saints, their perpetual intercession would be better ensured. It was for this reason, that during the Middle Ages, unguarded catacombs situated in the neighbourhood of Rome were plundered by many pilgrims seeking relics. During the first centuries, the Christians in Rome had a holy anxiety to open the tombs and divide the bodies of the saints. But, as no pilgrim could be allowed to leave Rome without his desire to have relics being satisfied, a compromise was found. It was based on the belief that the helping virtue graciously granted by God to the saint and subsisting in his relics after death, could be transmitted to other objects. Therefore "*relics per contact*" were distributed to the pilgrims, they were called "*sanctuaria*" or "*palliola*." It was mostly pieces of linen, or other objects, which were let down inside the grave itself, through an aperture made in the monument of the tomb under the altar (*fenestella confessionis*). So was it that Pope Gregory the Great refused to give the head or any other part of Saint Paul's body, to the Empress Constance, wife of Emperor Maurice of Constantinople, because it was not the

custom in Rome, while distributing relics, to give any part of the saint's body. Linen was merely deposited in a container placed close to the bodies of the saints ; these relics would be deposited in other churches and would have the same effect. A great number of relics were so transported by all roads used by pilgrims, from Rome to the remotest countries of Western Christendom. They also included reproductions of the nail of the cross kept in Rome, reproductions of the holy thorn, also kept there and principally particles of dust obtained by filing the chains of St Peter and the grid of St Lawrence.

We cannot easily imagine how much, during the Middle Ages, the links uniting Rome with Western Christendom, were reinforced through these pilgrimages from whence people returned home with relics.

4. From the End of the Middle Ages up to Today.

The journeys to Rome made by pilgrims had taken on such an extent, at the end of the Middle Ages, that the author of the *Imitation of Christ*, gave a serious warning based on their excessive use : “ He who travels frequently, is seldom sanctified (qui multo peregrinatur, raro sanctificatur) ”. The Reformation and its consequences stopped the flow of pilgrims towards Rome. The influence of Rationalism and of the “ Century of Light ” did not foster pilgrimages, which were considered as the expression of a mediocre religious attitude. Since the religious revival at the beginning of the XIXth Century, above all since the renewed prestige given to the “ Holy Year ” (which was celebrated for the first time in the reign of Boniface VIII, in 1300) and thanks to the new means of transports, the pilgrimages to Rome have received a new and powerful impulse.

II. TRANSFORMATION AND PRESENT MEANING OF PILGRIMAGES TO ROME

In the course of centuries, no place of pilgrimage has changed so greatly as Rome. Generally, pilgrims visit a place for the same motives. They go to Jerusalem to see the places where the Saviour set his foot (Ps. 131) and to fortify their faith in the redemption by Christ. Lourdes attracts the faithful who implore the assistance of the Holy Virgin in their sickness and other spiritual or bodily cares. But the Roman pilgrims were moved by various motives in

the course of centuries : prestige enjoyed by the community of the capital of the world ; the tombs of the two princes of the Apostles, the main witnesses of apostolic tradition as handed down by Saint Ireneus ; St Peter, who as the doorkeeper of Heaven, had an exceptional importance for men of the Middle Ages. Besides, it was considered that Rome, more than any other place in Christendom, had been watered with the blood of martyrs. At the height of the Middle Ages, at the time of development of the pontifical idea, a new element intervened : the Bishop of Rome, supreme head of the Church is "*Petrus praesens*" (Peter present), the representative of him on whom the Lord founded His Church. The previous motives are not suppressed. Saint Peter himself still remains a great aim of pilgrimage as proved by the piety of the faithful at the "*Confession*" and by the foot of the famous statue in the nave of the basilica, foot worn and polished by the affectionate respect of the pilgrims. New motives came later on. Miraculous pictures of the Holy Virgin are venerated by the pilgrims at St Mary Major and St Alphonsus. For a modern pilgrim, these motives are secondary. He goes to the Holy City to pay his respects to the head of the Church and to receive his blessing. The spiritual fruit of a pilgrimage to Rome is thus not the same as that of a pilgrimage to Lourdes. The experience of unity of the Church fortifies faith. Here the pilgrim sees that God has called His Church from all peoples and nations. The catholicity of the Church is witnessed by friendly contact with the faithful from all parts of the world. The pilgrim must integrate himself here, with his character, and particular habits of his race in the admirable mosaic of the Universal Church. He enters here into spiritual contact with the apostles, and he feels in a living reality, that his Church is founded on them and that the possession of apostolic tradition is guaranteed by close union with the head of the Church.

III. PREPARATION FOR A PILGRIMAGE TO ROME

These impressions of a pilgrimage to Rome, are essentially different from those of a pilgrimage to Lourdes. Rome is a universal town which takes hold of the visitor and tries to assimilate him ; at Lourdes, the holy place isolates the pilgrim and takes him away from other activities. Here, invitation to concentration ; there, danger of dispersion. In almost any place of pilgrimage, devotion and emotion are maintained by the possibility or probability of

a miraculous favour. But the more Rome has developed into a place of pilgrimage having for object the spiritual contact of all people of the world, the more the expectation of a miraculous event has disappeared. Devotion may also be affected by the fact that pilgrims stay longer than they expected in the Eternal City, which affords plenty of opportunities to distract from the properly religious aim of the pilgrimage. One might be reluctant to prepare such a pilgrimage ; one may easily become disheartened. It is for this reason that preparation requires more complete teaching than for any other pilgrimage, where the pilgrim knows what he wants and what he seeks. The pilgrim going to Rome, must often be enlightened concerning the aim of his pilgrimage : the experience of the Church, and personal meeting, even individual, with the unique supreme pastor. Without this spiritual preparation many pilgrims will be shocked by the attitude, strange to them, of Christians from foreign countries, and the Romans themselves. But one must not worry too much about this preparation, because the fact of seeing the universality and unity of the Church in Rome, will make a greater impression on Christians than a theoretical teaching on this subject. The pilgrimage to Rome does not give the love of the Church, but strengthens the feelings of those who already love. So the word of St Augustine may be applied here with a little variation : “ *Ad ecclesiam (Christum) amando venitur, non navigando* ” — It is love which brings us to the Church (to Christ) and not navigation.

The Lourdes Pilgrimage

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Marian City — City of God.

Going on a pilgrimage demonstrates the very essence of the Christian attitude. To go to God is the whole meaning of human life. Summing up his existence, Christ said : " I am ... on my way to the Father. "² To make a pilgrimage is, exteriorly, to set out on a journey in order to express more fully the interior disposition of the soul, conscious of being on its way to God.

The pilgrim leaves his country, or at any rate his home-town or village, to go up to the city of God. Every centre of pilgrimage is, from this point of view, symbolical of the Eternal City, of the " New Jerusalem, "³ and each pilgrimage prefigures the passage from this world to the next. Jesus Himself gave this meaning to His first pilgrimage : " Could you not tell that I must needs be in the place which belongs to my Father. "⁴ Entering the Temple and finding there the presence of the Father, He foresaw the supreme moment when He would tear Himself away from His own, to return to the Father.

Lourdes symbolizes the Father's House, the city of God. It is the city of Mary and a pilgrimage to Lourdes is definitely a Marian pilgrimage. But, taking the road to Mary is only a surer way of going to God, of reaching Him with greater ease. The Virgin is the doorway opening into the mysterious dwelling of God. From afar she draws men to herself, so that leaving their homes, they may find their way to Christ, and through Him to the Father. Going to Lourdes is seeking Mary in order to reach God.

1. See biographical notice in *Lumen Vitae*, IX (1954), 2, p. 175.

2. *Jn.*, XVI, 28.

3. *Apoc.*, XXI, 2.

4. *Luke*, II, 49.

The Divine Pedagogy.

There is here a surprising fact. That this road leading humanity to God is through the Virgin Mary and that what might appear to be a deviation is, in reality, the quickest way to the Father. This essential truth is implied in the pilgrimage to Lourdes.

God Himself chose this way in order to become more accessible to men. He could have manifested Himself directly to us and sanctified us without any intermediate help. But when He decided upon the Incarnation of the Word, He resolved to present His Son to the world through Mary, the accomplishment of this mystery being dependent on her maternal acquiescence, and Jesus becoming part of the human race through the corporal maternity of the Virgin. He willed too that the motherhood of Mary should be exercised even in the redemptive sacrifice of Calvary, and also in the application of the fruits of this sacrifice. So that Christ being given to the human race through Mary, He is also given by God to each soul and to the whole Church through the constant mediation of the Virgin. She is the channel bringing us all the graces and wonders of divine life.

When human nature sets out to meet God, it must therefore retrace the way God took to unite it to Himself. The Divine Will, having instituted Mary as Mother of Divine Life and Grace and Universal Mediatrix, gives us a better understanding of this function by eliciting such facts as Lourdes. God draws Christian devotion towards Lourdes and, very deliberately, calls men to Himself by attracting them to the feet of the Immaculate Virgin.

Lourdes is a providential event which throws into light the continuity of the divine pedagogy. In His plan of Salvation, God adapting Himself to our human mentality, willed that grace should come to us through the mediation of a maternal love which would enable us better to grasp the meaning of divine love. Mary is there as a witness that God is love, and to help those who are overawed by the divine majesty. The pilgrimage to Lourdes, divinely inspired as it is, shows how the Lord continues to apply the pedagogy in use since the Incarnation.

Need we stress the importance of this divine pedagogy ? Lourdes holds a fundamental lesson for all catechetic teaching ; God shows us here His own pedagogical method of drawing men to Himself, and in this manner enlightens us as to how we should make Him known and loved. Before studying all those pedagogical methods of modern psychology, it is necessary to follow the method demonstra-

ted by the Lord under our very eyes : the attraction to divine love through the Blessed Virgin.

It could be said of all religious education that it introduces its subjects to a pilgrimage : it aims at raising the intelligence as well as the soul towards God. The best way of achieving this is to follow the itinerary of Lourdes ; that is to say to go through Mary. There is no better " catechist " than God Himself, that is beyond a doubt, and yet many are inclined to neglect this most striking lesson of divine pedagogy. Lourdes has the advantage of keeping always before our eyes the necessity of having recourse to the Blessed Virgin in order to bring souls to Jesus Christ and obtain, by the teaching of religion, a true ascent towards God, a pilgrimage which achieves its end.

The Miracles.

The miracles which occur are the visible and manifestedly divine seal set on the pilgrimage to Lourdes ; they bear a solemn witness to the approval of this fervent recourse to Mary. There can be no other place in the world where miracles are so frequent. Besides the authentic and officially certified miraculous cures, the result of strictest inquiries, countless extraordinary graces are obtained, which it is not possible to assess or control. Marian city, Lourdes is truly the city of miracles.

Among these, there are above all those which take place in souls. Many who go to Lourdes do not obtain the desired cure, they receive instead a new courage to bear their infirmities and sufferings and often the transformation of soul is as sudden as it is surprising. Even more striking are those conversions of souls who have strayed from God and from the Church and who, while at Lourdes, where they did not even come as pilgrims, suddenly decide to amend their lives.

The Blessed Virgin here appears gifted with a singular power of working miracles. Wherever she is invoked, God is pleased to accomplish countless prodigies. In this He only continues that of which we read in the Gospels. It was given to Mary to obtain the first miracle of Our Lord at the wedding-feast of Cana. And having inaugurated the series of miracles, it is natural that the Blessed Virgin should continue, more than any saint, to ask and to obtain them.

These miracles are a symbol of the whole supernatural economy. In the city of God, the laws of nature are superseded by higher powers, and when an inexplicable medical cure happens, it is a sign

of the omnipotence of grace which can transform souls. The exceptional in the physical world gives us a clue to the rule operating in the spiritual world. That is why in comparison with the relatively small number of extraordinary corporal cures there are, in Lourdes, so very many spiritual cures. They bear witness to the power of intercession of Mary, to her maternal heart anxious to bestow favours ; they demonstrate the virtue of the pilgrimage.

Faith.

The story of one particular miracle of Lourdes has been related by Dr. Alexis Carrel. This cure of a young girl dying from tuberculous peritonitis in its final phase, was absolutely instantaneous, and was for Dr. Carrel the starting-point of a return to the faith. The Doctor had abandoned the faith of his early years and had asked for a miracle in order to recover the strength to believe. His prayer was heard, and shaken to the core at the sight of this miraculous intervention, he turned to Mary with this request : “ Gentle Virgin, ever ready to help all those unhappy ones who humbly turn to you, guard me. I believe in you. You have replied to my disbelief by a wonderful miracle, and yet I cannot see it, I still doubt. But my greatest desire, my highest ambition, is to believe, to believe blindly, absolutely, never more criticising, nor discussing. Your name is sweeter than the early morn. Take to yourself the sinner whose unquiet heart and furrowed brow are wearied of their dreams. Under the hard and obstinate councils of his pride there lies, stifled as yet, another dream, the loveliest of all dreams, that of believing in you, of loving you as do those pure souled monks ”¹.

In answer to this prayer, his doubts vanish under the impulse of the grace of faith : “ Guided by the hand of the Virgin, it seemed to him that he held the certitude of faith. Its wonderfully pacifying sweetness appeared to penetrate him so profoundly that, without effort, he warded off a recurrence of his doubts. ”²

We give this example, because it demonstrates how Lourdes sheds a new light on the modern tragedy of science versus faith. Carrel had lost the faith because he had been led to consider science as the only determining factor of human thought ; he “ had persuaded himself, little by little, that outside the positive method, certainty did not exist. ”³ This is the main reason for contemporary loss

1. A. CARREL, *Le voyage de Lourdes*, Paris, 1949, p. 85-86 (translated).

2. *Ibid.*, p. 86-87.

3. *Ibid.*, p. 29.

of religion. Atheistic Communism as well as Rationalism take their stand on science to deny the existence of God. Scientific progress, extolling intellectual pride, that pride which Carrel recognized in himself, ceaselessly fosters this temptation. What is remarkable is that Lourdes counters this objection on its very own ground, that of positive scientific evidence. A miracle bears witness to the fact that in the purely scientific sphere the laws of science are surpassed, it commands the mystery. Once more we are called on to admire divine pedagogy adapting itself to mankind and claiming its faith in the domain of science.

However, the evidence of a medically inexplicable cure is not of itself sufficient to give the faith : Carrel had obtained the miracle for which he prayed from the Virgin Mary, but he remained a prey to doubt. Prayer alone allowed him to overcome his doubts and to arrive at certainty. Adherence to faith is the work of grace and Carrel's soul received it from on high, more specially given to him by Our Lady.

When reading Carrel's book one is impressed by the attraction which, even as an unbeliever, he felt towards the Blessed Virgin ; though in doubt as to her existence he cannot help being fascinated by her and this seems to be a form of hidden retaliation from One who cannot allow herself to be emprisonned by a purely scientific mentality. Moreover, it is the influence of Mary which inspired him with those sentiments of simplicity and humility which open the way to faith.

In this way Lourdes presents the best answer to contemporary unbelief. Within it, faith gushes forth or is reborn. And here we see once again that God only repeats in our days what He had enacted in the days of the Gospel : Mary was the first to live by faith, and it was her faith which, obtaining the miracle of Cana, had stimulated the faith of the disciples. She continues to spread the faith wherever she appears.

How great is the impression made on pilgrims by the public demonstration of an ardent faith ! This manifestation is most vibrant in Lourdes : faith of the Christian community ; faith which is not only an adherence to the truth but an unlimited confidence in God. This faith is triumphant, saturated with hope, comforted by the actual evidence of the victory of Mary's maternal love over the miseries of humanity.

Charity.

No less characteristic of the marian city is its atmosphere of charity. The transports of enthusiasm for Mary and for God trans-

form themselves into fervent love of the neighbour. Everywhere, in Lourdes, the most wonderful charity prevails.

There is the charity of those who look after the sick in one way or other, often in the most obscure of occupations. They are many and contribute to create an atmosphere of love.

There is the interior charity, that in which souls offer themselves for their neighbour. Here in Lourdes this charity is often heroic in its hidden simplicity. For instance, the charity of a father come to obtain the cure of his son, whose sickness is prolonged. On the day of his arrival he meets, by chance, a woman who is here to beg of Mary the conversion of her son and thinking this is of more importance than a physical cure, he offers for this stranger the sacrifice of his paternal anguish. Sacrifice rewarded by the desired conversion but at the cost of his own son's death. It is the charity of two little blind girls who hardly utter the invocation : "Lord that I may see," but with all their strength clamour "Lord, that I may hear," "Lord, that I may walk ;" and when asked why they do this, reply that here in Lourdes, one prays specially for others.

There is that universal charity which unites people from every nations into one fraternity. Lourdes is an international city where everyone feels at home because close to his Heavenly Mother, and where all unite in the same heartfelt prayer and in a mutual spirit of understanding and sincerity, forgetting international conflicts. Under the patronage of Mary, that union of nations which is so ardently desired by men, becomes a concrete reality, not merely a façade but an allegiance of the whole being.

This union in love reveals the influence of Mary as already exerted by her in the first apostolic gathering which awaited the descent of the Holy Spirit. This community, which the radiant presence of Mary must have sustained, was characterized by its union of all hearts and minds : "All these with one mind persevered in prayer.¹ And from the days of Pentecost this oneness spread throughout people of all races so that "There was one heart and soul in all the company of believers."² Mother of all Christians, the Blessed Virgin pursues this work of unification to which she has devoted herself from the very beginnings of the Church. A mother's love is singularly unifying and in her city of Lourdes Mary endeavours to promote this atmosphere of charity in order to make it into a pattern of world union.

1. *Act.*, I, 14.

2. *Act.*, IV, 32.

The Eucharist.

Among the distinctive factors of the Lourdes pilgrimage which we cannot all analyse here, it is necessary to stress the importance of the Eucharistic cult. The procession of the Blessed Sacrament, so stirring, can be said to be the apex of this pilgrimage. In this way, Mary guides all who come to her towards her Son. She directs the gaze of pilgrims towards the hidden presence of Christ, and the hope of those who are sick to the coming of the Blessed Sacrament within their midst.

We find here Mary's ever present intention first manifested in the Gospels. Her only thought is to throw more light on the person of Jesus. If, at Cana, she asked for a miracle it was not merely to obtain wine for the wedding-feast, but to manifest to men their Saviour. As soon as she has told the servants what to do, she withdraws and no further mention is made of her ; all eyes are on Christ who " made known the glory that was His. "

Here in Mary's city, therefore, Christ is the centre of attraction. Mary draws men to herself only to lead them to Him. And as at Cana, what she desires above all is to give, even more than the wine of love, the Saviour Himself who, in the Holy Eucharist, comes to renew that love.

The Church.

The life of faith and charity, sustained and enlivened by the Eucharistic cult, makes Lourdes a privileged spot in the life of the Church. This marian city is a picture of the whole Church, an ideal picture in which the unity, holiness and catholicity of the Church appear in a striking manner.

There is one evident fact, the reason for which must be given. It is not just a happy coincidence that makes Lourdes appear as a witness of the Catholic Church, this is a part of the divine plan which has linked Mary and the Church closely together.

There are two distinct aspects in the person of Mary, insofar as she takes part in the work of salvation : the one is seen from the point of view of God coming down to the level of humanity ; the other is seen in the ascent of humanity towards God.

In the descent of God to humanity, Mary, through her maternal love, represents the love of God the Father stooping down to men in the desire to fill them with His benefits. Our Lady transmits the message of God's goodness, bringing it home to us and adapting it to our understanding.

In the ascent of human nature towards God, Mary is the perfect model of the Church. Her fullness of grace is the faultless picture of the holiness of the Church ; her faith in Christ preceded that of the apostles ; her maternity is an example of the maternity of the Church. Not only is Mary the prototype, but she exercised her influence on the formation of the Church : carrying the Child within her, she was preparing the Church ; believing in the Saviour, she inaugurated the faith which would be that of the whole Church. Therefore, wherever Mary's influence is particularly active, there too the Church will live more intensely, following the Virgin, her model, with more authenticity.

This is why, at Lourdes, the community of the Church achieves such perfection through this design of God giving Mary to the Church from its very beginnings and continuing now to vivify and realize its destiny within the Virgin's wake.

This is the fact which gives its entire success to the pilgrimage. We remarked that a pilgrimage is the exterior act which symbolizes the ascent towards God : the leaving of one's earthly home to go to the Father's house, to enter the city of God. But this city of God is not only the celestial city, it begins here on earth in the Church, which is the first step to the community of the hereafter. Lourdes, earthly city of God, shows the Church under its finest aspect, so much so that pilgrims gain an insight into the perfect heavenly community.

It cannot therefore be said with certainty that the Lourdes pilgrimage achieves in a particularly admirable way the main object of all pilgrimages, by going in a divinely ordained way, through Mary to God. Is it necessary to add that the presence of the Immaculate Virgin gives it a delicate and pure idyllic fragrance so favourable to the fervour of faith, hope and charity.

Pilgrimages of the Orthodox Church

by Pierre PASCAL

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It is impossible to condense in a few pages an account of pilgrimages in all orthodox countries. We will assume that the Orthodox Church is represented by Russia. If the Church of Russia came last, it is nevertheless, since the fall of Byzance, the most numerous, powerful, faithful and the most fervent amidst Oriental Churches. In addition, from the pilgrimage aspect, for us it must be, *a priori*, the most instructive, by reason of the huge Russian territory, so far away from the Holy Land. Therefore, the following pages will only concern Russian pilgrimages.

1. *The pilgrim.*

At all times, and in all social classes, the Russian is a born pilgrim, in the broad sense of the word. We are excluding here the perpetual pilgrim called "strannik," or errant, who has neither hearth nor home and spends the whole of his time, all the year round, going from one holy place to the other. We shall leave aside wandering monks who are looking for the ideal convent or hermitage, where they could finally settle down. Neither shall we deal with those processions which take whole parishes away for several days, over sometimes considerable distances. The faithful, who may come a very long way specially to consult the „starets,” or well-known

1. PASCAL Pierre, born at Issoire (Puy-de-Dôme), France, on 22nd July 1890. Doctor of Letters. Professor at the National School of Modern Oriental languages, from 1937 to 1950 and since at the Sorbonne. Author of several works concerning Russian thought and literature: *Avvakum and the origins of 'raskol.'* *Religious crisis in Russia during XVIIth Century*, Paris, 1938, XXVI-618 pages. *The life of Archpriest Avvakum written by himself*, translated from old Russian with introduction and commentary, Paris, Gallimard, 1938, 240 pages; *History of Russia*, Paris, P.U.F. (Collection 'Que sais-je?' № 248; translation of Tolstoi and Dostoievski, Paris, Gallimard, etc. — Address 6, rue Général Cordonnier, Neuilly (Seine), FRANCE (Editor's note).

director of conscience, do not coincide either with our generally accepted notion of a pilgrim. Need we also mention those whole villages, which at certain periods of history, decided to go East with no definite destination, hoping to discover the legendary country of perfect Christianity ? These are phenomena outside the real pilgrimage, but integrated in Russian religion, as shown by the inclination of the Russian believer to abandon all earthly connections and go away in search of holy things. He attaches exceptional merit to the necessary effort : it is a *podvig*, a spiritual achievement.

As far as the pilgrimage is concerned, it is a temporary severance of earthly connections and acceptance of many privations, sorrows and dangers in order to obtain a contact, also transient, with a congregation of holy things. It may be undertaken individually, but it is more often performed in groups. It is a common occurrence of Russian religious life, to be found in all social classes and all periods of Russian history. It was the custom of the Moscovite Tsars, to go twice a year in pilgrimage to the great monastery of the Trinity Saint Sergius. First in the Spring for the Trinity, then in Autumn, on 25th September for the feast of the Saint. Other pilgrimages were organized on special occasions. During the XVIIIth Century, the Empresses Ann, Elisabeth and Catherine the second continued the tradition. In the nobility, till the beginning of the last century, people liked to spend a few days during the summer at some favourite monasteries ; it was a habit of the Tolstoï, Rimski-Korsakov, and Annenkov's families, to mention only a few cases cited in the Souvenirs. The learned professor Nevostrouev, at the time when there were already railways, took his kitbag and stick, and went on foot from Moscow to Trinity. But above all, merchants, artisans and peasants, up to 1918, crowded the roads leading to sacred places in Russia. They travelled on foot, in carriages, filled the boats sailing for Palestine and Constantinople. The pilgrimage was a national fact.

The act of pilgrimage was considered to be of such religious importance, that very often the members of a parish subscribed the expenses of the journey to Palestine to be incurred by one of them. Or massive departures took place, as though by contagion. In 1777, a whole group of merchants of Koursk, among whom, the future Saint Seraphim, were on the road for a long time. At the beginning of the next century, about fifteen young men from a small town of the same region, Stary Oskol, left for Mount Athos, and several remained there.

2. *Places of Pilgrimage.*

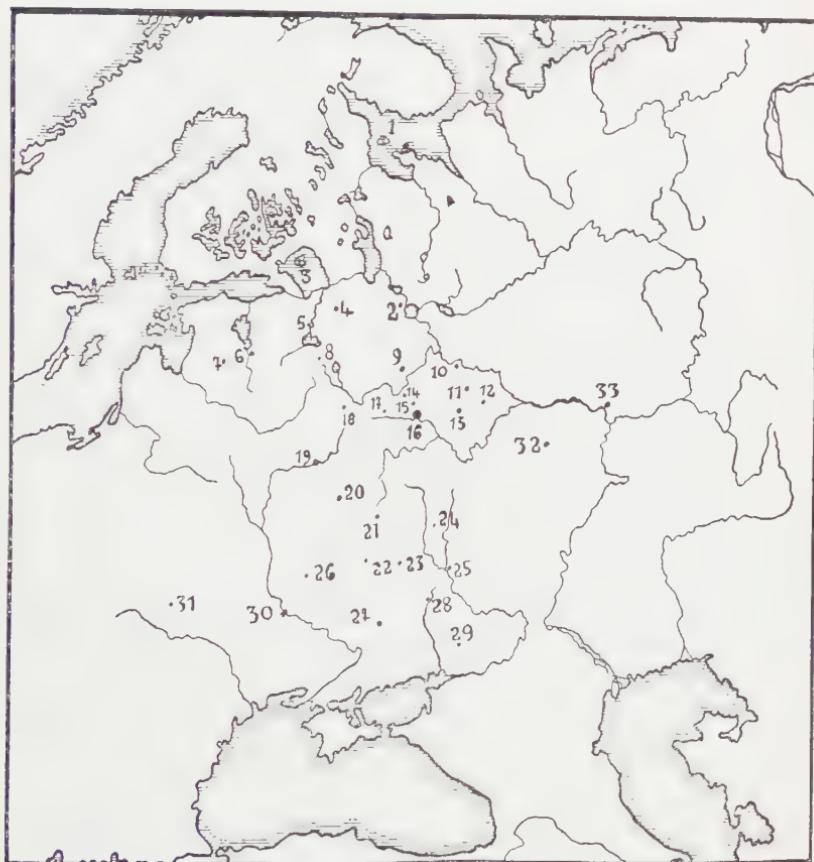
We shall now investigate the destinations of all these pilgrims. The places are located either in Russia itself or abroad ; let us say relatively near or far away.

The Russians, were only just converted, when they aspired, like their Western brothers, to see and touch the soil trod by Christ, and pray before the Holy Sepulchre. It is rather curious to see that a Latin word was given to these pilgrims going to the Holy Land : *palomniki* from *palmarii* or *palmati*, or a Greco-Latin name : *kaliki* from *caligae* or *kalikoi* (the word *pilgrim* will come later, from *peregrinus* through Polish and German to designate pilgrim in general). Fr. Daniel arrived in Jerusalem in 1106, with a group of Russian pilgrims, he stayed there sixteen months, met King Baldwin and on his return, wrote a wonderful story of his journey, which for centuries was used as a *Guide to the Holy Land*. At the same period, the number of Novgorodians who took an oath to go to Jerusalem, was so great that the clergy was concerned : " This oath ruins our country, " no doubt by depriving it of labour.

For the Russians, the Holy Places are not limited to Palestine. On the way, they stop at Constantinople, metropolis of the Orthodox faith. They visit Saint Sophia, the monasteries and the churches mentioned in the Life of Saints ; they admire the architecture and opulence of the imperial town. The same programme was followed by Anthony, the future Archbishop of Novgorod, according to the description of his voyage, made about the year 1200. Others wished to see the Mountain on which the Law was given to Moses and they were not afraid of a long and tiring journey of several months in the desert, in order to reach Sinai. During the XVIth Century, the merchants Pozniakov and Korobeinikov did this. The story written by the latter met with great success. Over two hundred manuscript copies of this book still exist.

These long distance pilgrimages never ceased until modern times. E. M. de Vogué, in 1876, states that each year three to four thousand Russians go to the Holy Land. The Byzantine A. Vasiliev met a small group at the monastery of Saint Catherine on Sinai. The group was mainly composed of priests or deacons from the country, young and old, with a few laymen. But at Jerusalem they were mostly peasants and merchants. The pilgrimages had, by now, been organized : transport by ship from Odessa, lodgings in inns belonging to the Palestinian Mission, which enjoyed special support by the imperial government. Those going to Mount Athos could use,

all the year round, steamships owned by the monastery of Saint Pantaleimon and could be accommodated in two big hotels, 5 to 7 storeys high, built on the Holy Mountain. Bari in Italy must also be mentioned because Russians came there to venerate Saint Nicholas, side by side with the Latins, and even Rome.



XIXTH CENTURY RUSSIAN RELIGIOUS PILGRIMAGES

1. SOLOVKI	12. SOUZDAL	23. KOURSK
2. S. CYRILLE DE BELOOZERO	13. VLADIMIR	24. ZADONSK
3. VALAAM	14. ZOSSIMOVA POUTSTYN	25. VORONÉJE
4. TIKHVIN	15. S. SERGE-TRINITÉ	26. TCHERNIGOV
5. NOVGOROD	16. MOSCOW	27. LOUBNY
6. PSCOV	17. NEW JERUSALEM	28. BELGORODE
7. PETCHORY	18. VOLOKOLAMSK	29. HOLY MOUNTAINS
8. NIL STOLBENSKY	19. SMOLENSK	30. KIEV
9. KACHINE	20. OPTINO	31. POTCHAEV
10. YAROSLAVE	21. BELO BEREJSKY	32. SAROV
11. ROSTOV	22. GLINSKAIA POUTSTYN	33. KAZAN

If the pilgrimage to Palestine was for Russian believers the dream of their life, the number of faithful who could perform it, was comparatively small. Everybody could find in Russia quite a number of Holy Places not too far away.¹ Some might be called national places of pilgrimage : people used to come from all over the country. Possibly, the most important was Kiev, with its sanctuaries, quite in nearby, the monastery of Petchersk with its incorruptible relics, resting in endless grottoes. Kiev was visited each year, round 1860, therefore before the extension of the railway, by nearly 200.000 pilgrims. The largest influx took place on the Feast of the Assumption. In the midst of the revolution, it remained the same as long as possible ; even during the period 1919-1922. Then on the extreme opposite of the country, on the White Sea, the monastery of Solovki drew each summer between 10 and 15.000 pilgrims from all regions. Between the two, Trinity Saint Sergius was situated, the hostelry was built in 1892, provided accommodation for 2000 people, and was always fully occupied. Among the local pilgrimages, one of the most frequently visited by the faithful of Saint Petersburg and the provinces of the North West, was the monastery of Valaam on Lake Ladoga with its hermitages where on the feast day of its founders Sergius and German, about 5.000 visitors gathered. Favourite places, for the people living in the Centre or South were Koursk, Optima Poustyne, Zadousk, Voronej by reason of the devotion to Saint Metrophane. People from the East, used to go to Sarov in honour of Saint Seraphim ; several hundred thousand pilgrims gathered there in 1903, the year the new Saint was canonized. It is of no use to continue this list because a whole book was published formerly on the "Holy Places of Russia."

This list was however necessary to show the importance given to pilgrimages in the life of a Russian Orthodox. We will now seek the meaning of the fact and determine its religious value.

3. *The Pilgrimage.*

We must not neglect the profane or simply human side of any pilgrimage. Materialist writers, for instance Gorki, speak much about laziness. One leaves home to avoid hard work, to get free lodging in monasteries and to collect alms. There is the feeling of not being wanted at home. Another leaves to have a change, to satisfy his curiosity, see new people and countries. What a joy it

1. In an article written by Nicholas ARSENIEV, *Russian Piety*, published by *Lumen Vitae* in 1946, n° 3 (Page 414) a map will be found, together with a list of pilgrimages in European Russia.

is to be on the road, free from the constraint of the parish or town, to breath fresh air, admire the wide horizons, hear birds singing, commune with nature! These Moscovite merchants, these deacons living in a suburb situated on the other side of the river Moscova, who during the warm season, go with their families, noisily, joyously to Trinity Saint Sergius. On the way they stop to eat and drink at the inns, they travel happily, alternatively by carriage or on foot. They are out for pleasure, relaxation, physical exercise, fresh air, and in one word : holidays ! These delights are exceedingly well described by Chméliov,¹ a author absolutely friendly towards traditional religion, so their importance as motives of pilgrimages is unquestionable. But, what Chméliov also makes us appreciate is that this importance varies from one individual to another and in any case was only relative. As might be expected, poor people compelled to travel always on foot over much longer distances and almost entirely fed with dry bread, are not influenced so much by the profane side of the picture. Let us revert again to our merchants, because we know them well, thanks to Chméliov. Why do they go on a pilgrimage ? Besides holidays and tradition, there are religious motives. It may be to ask for a grace, a cure or in thanksgiving for a favour received, to fulfil a vow, to comply with the promise made to a dying person to accomplish later on behalf of the deceased, the vow which had not been fulfilled during his life-time. It may merely be the desire to pray better, close to a great Saint and in living contact with him. The Russian language has a good expression for it : one does not go " to Saint Sergius, " but " to St. Sergius' home. " Fr. Daniel, in the XIIth Century, went to the Holy Sepulchre to pray for " the whole of Russian land. " At the same period, the forty pilgrims referred to in a famous sacred song, but who were in fact genuine Novgorodians left for the city of Jerusalem

" to pray at the Holy of Holies,
kiss the tomb of the Lord,
bathe in the river Jordan,
dry themselves with the incorruptible garment ... "
and " by these prayers, redeem their sins. "

One does not set out without preparation. Our mediaeval Novgorodians, rather rough customers, first bind themselves in writing, and under penalty of being buried alive by their companions, not

1. In his tale *Bogomolie* (*The pilgrimage* or *On the way to God*) it refers to his youth about 1880. Unfortunately, the story is not translated.

to steal, nor lie, nor fornicate during their pilgrimage. The modern Moscovites had more delicate morals. Firstly, they make their peace with their acquaintances, who give them messages, advice. Generally, they consist in lighting candles before an ikon, or before the saint, or blessed bread to bring back, or commemoration for the living and for the dead to be said at mass ; the sums deposited for this purpose are carefully registered, in order to avoid confusion. Then follow the material preparations : there is a standard equipment for a pilgrim. Gorkine, the hero of Chméliov, takes a shirt out of his box, then a napkin, linen, puttees, a big kitbag to put on his shoulders ... and another shirt for communion ... Here, he says, while shaking a bag, is the dry bread to take with tea ... This is the tea with sugar ... and there is the book (and he sticks in the bag a book bearing a cross printed in gold, I know this book : it contains coloured pictures showing the soul leaving the body and submitted to a series of tribulations. A shining angel stands behind the soul, and underneath, amidst tongues of fire, green devils armed with forks ...)

Even for the least fervent, the pilgrimage is a *podvig*, not precisely an “ exploit ” according to the common translation of the word, but a deed constituting a spiritual “ progress. ” It is accepted therefore, that a special watch must be kept to avoid any sin, be good and charitable, to impose privations upon oneself, to submit to trials. One of the young merchants of Chmeliov gave his nice boots to a little cripple pushed in an invalid chair by his grandmother and who *must* be cured by Saint Sergius and he continued his road barefoot. Alms must not be refused to anybody ; for this purpose, a bag of small coins has been taken, poorer people carry a bag which contain slices of stale bread to be distributed.

A large number of beggars who know these customs are found all along the way. Gorkine, fervent pilgrim, resolved to fast and refuse any nourishment except stale bread with tea.

The pilgrimage is multiple : they stop on the way in all the holy places. Our merchants, crossing Moscow, stop piously at the Kremlin and in the Chapel of the Virgin of Iberia. After the gate, begins the “ sacred way. ” Pilgrims drink water from sacred springs ; they visit certain grottoes sanctified by a repentant highway robber ; finally at the convent of Khotkovo they offer prayers to St. Sergius’ parents. From Khotkovo up to Trinity, the holiness of the places increases. About the year 1840, Chevryiov said that singing was prohibited, but psalms were recited. The pilgrimage to Kiev can also be made by way of the hermitages of Optina, Sviensk, Bielye Berega, Glinsk, via Koursk and Tchernigov where ascetics are to

be admired, directors of conscience consulted, relics to be venerated, miraculous pictures kissed. They were able to take a rest for two or three nights. The future archimandrite Spiridon, who has left us such instructive memories of his religious formation¹ arrived first at Kiev after walking for twenty-one days, spent there a few days, then set off alone, en route for Odessa, always on foot, with ever-growing enthusiasm for the marvels of creation; there, he goes aboard a ship sailing to Saint Pantaleimon. Together with a crowd of pilgrims, during five days he visits the holy places of Constantinople, then he left again to visit the Russian convents on Mount Athos. Another time, he took the same route as far as Palestine, passing through Cyprus, to honor his patron Saint Spiridon of Trimythonte.

What does the pilgrim do after the goal has been reached? He rejoices and thanks God. He visits the sanctuaries and prays before the holy persons present in ikons and relics. To adore in spirit and in truth, by no means excludes the rapid and repeated making of the sign of the cross, the deep bowings, the kissings in which he indulges. Theophile Gautier who cannot be suspected to be too kind to these uncultured pilgrims, emaciated and sordid, discovered in their eyes, even in the refectory a "radiation of faith" which made them appear "as guests of a mystical Last Supper where food does not count." Vogué admired in the Russian pilgrims of Jerusalem "a real and immense flame of faith." The poor people who had only seen so far, their own village church with its very simple ceremonies, now hear with great delight the harmonious and artistic ringing of bells. They enjoy the singing of the choir, they follow the solemn services which on the eve of big feasts, last three to four hours. Splendours of liturgical ceremonies are lavishly dispensed by big monasteries. But everywhere, even in hermitages, a reputed confessor, if not a "starets," can be consulted in order to clear up doubts and relieve consciences: Gorkine who had formerly caused the death of an apprentice, while trying to help him, and had remained tormented about this deed, was relieved after having heard Father Barnabas. After that, the pilgrim may receive holy communion. Before leaving, he has to fulfil his promises: he purchases and lights the candles, transmits the orders for commemoration for the living and the dead, brings blessed bread home, buys small crosses, painted or printed pictures, booklets, rosaries, everything he has

¹. Archimandrite SPIRIDON, *My Missions in Siberia*, Paris, 1950 (Éditions du Cerf).

been asked for. Finally, he takes "the blessing" of the monasteries which means a slice of bread for the road.

The pilgrims seen by Vassiliev at Sinai, spent their last three or four days, in assisting at the offices. In the evening they gathered on the walls of the monastery and softly sang hymns. They prepared for holy communion, but as they did not speak the same language as the priest they received a collective absolution in Greek. Finally they left some money for perpetual mention of their names in liturgy, or at least for a certain number of times.

It happened that some stayed longer on their pilgrimage. Those who were attracted by one or another aspect of monastic life, decided to remain in the monastery, sometimes for the remainder of their days, but more often as a worker in the service of the saint for a few weeks, a winter, or more. The "worker" was not bound by any promise, but remained under the protection of the saint, and in compensation received food and lodging. Parents thus left their children there as *troudniki* for one or two years.

4. *The Return.*

On their return, the pilgrims proceeded to distribute the blessed breads and souvenirs. In the XIIth Century, Novgorodians distributed among the churches of their republic, precious vases from the Holy Land : Jordan water, oil from lamps at the Holy Sepulchre, incense ... Then the pilgrims spoke before an eager and admiring audience telling them wonderful stories about all they had seen and heard.

In this way, the pilgrimages are extended and widened. How far they are religious depends on personal qualities. In the results, as in the execution and motives, in these enormous crowds filling the sanctuaries and roads on the outward and return journey, the sacred and profane, are mixed. Is it different in our Western countries when it is a question of crowds, and no longer individuals ? Generally speaking, it would be rather vain to seek an Eastern piety differing essentially from Western religious devotion. The differences are merely superficial and are often explained by geographical, historical or social reasons. We have seen that this truth applies to pilgrimages just as to other religious practices, and to prayer itself.

Pilgrimages, Hindu and Christian

by J. EDAMARAM, S. J.

*Pontificium Atheneum, Poona, India*¹

At this time when we are about to celebrate the first centenary of the apparitions of Our Lady at Lourdes, and are reminded of the many pilgrimages during the last century to this hallowed spot, it may be worthwhile from an educational and catechetical point of view to compare and contrast the Catholic and Hindu outlook on pilgrimages. The places of Hindu pilgrimage in India are very numerous. In the words of a noted author on Hinduism " India is studded with an increasing number of sacred places, from the very soil of which are supposed to exhale sanctity, salvation, and beatitude for the benefit of thousands of pilgrims who annually visit them. " ²

I. PLACE OF HINDU PILGRIMAGE IN INDIA

The most popular places of Hindu pilgrimage in India are the following.³

Seven holy towns: Kasi or Banaras, Madurai, Haridwar, Ayodhya, now Fyzabad, near Lucknow, Dvaraka in Gujerat, Ujain, and Conjeevaram near Madras.

Seven River-confluences or " Sangamas," called also " Prayas " — namely, of Ganges and Jumna called Bhatta-Prayaga ;

1. Rev. Fr. J. EDAMARAM is the son of a Malabar Brahmin convert. He teaches Scholastic Philosophy at the Interdiocesan Faculty at Poona and Indian Philosophy at Shembaganur College. With exceptional talent, he works for the penetration of Christianity in intellectual spheres. — Address : Pontificium Atheneum, Poona, India (Editor's note).

2. MONIER Williams, *Hinduism*, Calcutta, Susil Gupta Ltd., 1951, p. 120.

3. *Rameswaram Temple Series*, No 12.

4. MONIER Williams, *op. cit.*, pp. 124-126.

of Leti and Alakananda named Vishnu-Prayaga ; of Nanda called Nanda-Prayaga ; of the Pindar alias Karna-Prayaga ; of the Mandikini known as Rudra-Prayaga ; of Bhagirathi famous as Deva-Prayaga ; of Kistna and Vena in the Dekhan called Dakshina-Prayaga.

Sources and mouths of these and other rivers—such as Gangotri (the source of Ganges) ; Jumnatri (source of Jumna) ; Amarakanth (of Narbada) ; Mahabeleshwar (of Vena and Kistna) ; Tapi-mula (of Tapti in Berar) ; Ganga-Sagara, mouth of Ganges.

Four special residences of deities, known as “ Dhamas ” — Jaganath at Puri in Orissa ; Dvaraka in Gujerat ; Badarinath in the Himalayas ; Rameswaram between India and Ceylon.

Twelve sacred places containing Lingas (symbols of the god, Siva) — such as Somnath in Kathiawar ; Mahakala north of Indore ; Omkara on the Narbada ; Kedara in the Himalayas ; Viswanath at Banaras ; Tryambakanath near Nasik ; Vaidyanath off Ahmednagar ; Naganath in Hyderabad.

Five divine Lakes-known as “ Sarovara ” — Narayana in Kutch ; Bindhu in Sidhpur ; Pampa in the Karnatic ; Pushkara in Ajmer ; Manasa in the Himalayas.

Four celebrated shrines of goddesses—of Mahalakhsni at Kolapur ; Bhavani near Sholapur ; Renuka at Matapura ; Yogeswari not far from Ahmednagar.

Four monasteries of Sri Sankaracharya—situated more or less at the four extremities of the country.

Places or “ Mutts ” hallowed by the teaching of holy men—such as Pandparpur famous on account of Tukaram, the Marathi poet ; Tirupati in Andhra Desa ; Amritsar in Punjab ; Rajapur, the residence of Tulsi-Das ; Kurukshetra near Delhi (where the great battles of the Mahabharatha are supposed to have been fought).

II. COMMON FEATURES BETWEEN HINDU AND CHRISTIAN PILGRIMAGES

Hindu pilgrimages do resemble in some points those undertaken by Christians.

I. Principle Reason for Pilgrimages.

At the outset, one may say that it is the feeling or idea that this life is but a journey — a pilgrimage — towards man's ultimate

goal, which has given such a great impetus to pilgrimages, both Christian and hindu. This firm conviction about the transitory nature of man's present earthly existence is deeply rooted in the Hindu and Christian mind alike. The destiny of man, no doubt, is differently interpreted in Hinduism and Christianity. We believe that there is only one earthly existence for us, which should serve as a preparation to reach our final goal. The Hindus, on the contrary, hold on to their hereditary tenet that there is a series or cycle of rebirths (Samsara) till man's soul is finally liberated. Yet, both Christians and Hindus possess the conviction that this life is passing, and that man is on his march towards his goal. Pilgrimages, being journeys undertaken to some sacred place with the purpose of venerating it, or with the intention of obtaining some divine favour, have helped people of both faiths to remember more spontaneously and more tangibly the fact about the transitory character of this life. And, the popularity of pilgrimages in both the religions has its root-cause in this obvious fact.

2. *Origin of Places of Pilgrimage.*

Pilgrimages to particular localities too, began among Christians and Hindus on account of almost similar reasons. Christians and Hindus alike admit the fact that God sometimes works miraculously through some saints and persons in certain places. No doubt, there is a great difference in their explanation of these miraculous events. None the less, the truth is that both Christians and Hindus admit miraculous interventions of divine power and goodness at certain localities. Once such divine manifestations are localised, pilgrimages followed naturally and psychologically.¹ Christians began their pilgrimages to certain places once they had evidence and conviction that such miracles and divine intervention did occur at those spots. In Hinduism too, pilgrimages began as concepts developed about certain deities exercising special power and benevolence in some definite regions. As a matter of fact, there is no trace of any pilgrimage proper in Vedic times. There is no clear mention about it in the Rig Veda, in the Brahmanas, or in the Code of Manu.² The first clear allusion to any pilgrimage in the Hindu books of scrip-

1. LAGRANGE, *Études sur les religions sémitiques*, Paris, VIII, p. 295 ff.

2. BARTH, *Religions of India*, p. 277.

3. CARPENTER, *Theism in Medieval India*, p. 282. *Hibbert Lecture*, London, William and Norgate.

ture is to be found only in the Mahabharatha.³ Only as common belief increased among Hindus about local deities and local theophanies, pilgrimages began to become popular. We must note however that, in Hinduism, pantheistic concepts as well as animistic cults absorbed from without, also played a notable part in promoting pilgrimages to special natural spots in the country, such as river-confluences and attractive lakes.

3. *The Pilgrims' Feelings.*

The religious emotions which usually animate one during a pilgrimage are also somewhat similar among Hindus and Christians. A sense of joy and expectancy, of peace and happiness, of gratitude and love for the divine, fills any Catholic who visits a shrine, let us say, Lourdes. The feelings of a Hindu pilgrim as he approaches the temple or shrine to which he is journeying, are also no less sincere and profound. Hindu religious literature abounds with poetical expressions of pilgrims' sentiments. The Puranas, especially the Vishnu and Bhagavat Puranas, are standing examples of this fact. The songs of the Alwars (wandering minstrels who were often pilgrims) are repeated together even today by Hindu pilgrims when they travel in a body. Again, the Saiva Siddhanta literature originated in popular pilgrim-songs. An example of what a devout Hindu pilgrim feels may be found in the following Hindu account of Namdev's pilgrimage to Pandhari. "Just as when a daughter who is living with her mother-in-law returns to her mother's house, her mind is full of joy, so it was with Nama. Or, as when a cow and her calf having been separated, the calf suddenly sees the mother and rushes towards her, so it happened to Nama. Or, as a young deer has wandered away for the purpose of playing about and then comes back to its mother deer, its heart overflows with joy, so it happened to Nama. Thus rejoicing, they walked rapidly along."¹

4. *Spirit of Penance.*

Moreover, pilgrimages are undertaken both by Christians and Hindus in order to practise for a while at least some penance, sacrifice and detachment. Pilgrimages were considered by the Church even from apostolic times as genuine penances.² The

1. *Stories of Indian Saints*, Bhakta Vijaya of Mahipati, Vol. I, ch. 13.

2. BATIFFOL, *Études d'histoire et de théologie positive*, I, Paris, p. 112-120.

Hindu too by undertaking a pilgrimage expresses his desire to leave the world and worldly ties, which defile him. The penitential aspect of a pilgrimage the hindu seldom forgets. Hence, it is that pilgrimages are often accomplished on foot and actions such as Parikrama or Pradakshina (following on foot a sacred river to its source or mouth) are held in special veneration.

5. *The Pilgrim's Garb.*

The pilgrim-garb is another point of contact between Christian and Hindu pilgrimages. Formerly, even Christian pilgrims wore a special garb during their sacred journey, bespeaking their mission. It consisted often in coarse clothing, and in having a pilgrim staff or bowl. In ancient times, Christian pilgrims were blessed also in a ritualistic manner before they started on their journey.¹ True it is that in modern days, such garb and practices are discontinued to a very large extent. The Hindu pilgrims, at least a good many of them even today, do not go on pilgrimages except by wearing some special sign or dress which remind onlookers that they are on their way to a particular holy place or shrine. Often, they wear symbols of the deity whom they intend to worship. One can see them along the country's roads in groups with flags in their hands and songs on their lips trudging their way slowly and prayerfully.

6. *Relics and Souvenirs.*

There is yet another similarity between Hindu and Christian pilgrimages. Christian pilgrims seldom return from their pilgrimages without some tokens such as relics (if these are available), holy water or things obtained at the shrine they visit. Hindu pilgrims too generally do not return from their pilgrimages without some visible tokens of their journey. They come back with symbols of the gods they worshipped. A Vaishnavite will have a salagrama stone, disc, or image of Rama or Krishna. A Saivite will carry a trident or will smear his body with ashes. In times bygone, hindu pilgrims even got themselves branded with special symbols at the shrine they visited. Thus at Dvaraka, nearly 5000 persons were annually branded on their arms with marks of Sanku (shell), Gada (stick), Chakra (wheel), Padma (lotus) to serve as an evidence of their having accomplished that particular pilgrimage.

1. *Cath. Encyclopedea*, Vol. 12.

7. Beneficial Results for Culture and Civilization.

The astonishing beneficial result for culture and civilization brought about by pilgrimages both Hindu and Christian, is another striking note of resemblance. In many parts of Christendom, as a result of repeated and organized pilgrimages, towns began to spring up near the shrines ; roads came to be built for the convenience of pilgrims ; geographical accounts of travel were written. Even special forms of literature, such as “ miracle plays ” were composed for the benefit of those who were unable to travel personally to centres of pilgrimage. Again, since pilgrims of one country visited another, there resulted slowly but steadily better understanding between people of various nations. Social contacts of educative value became the inevitable benefits of pilgrimages.

Pilgrimages of Hindus in India have also brought about beneficial results. Since Hindu pilgrims do not usually go outside the country, we cannot say that their pilgrimages have brought about any international contact. None the less, in a land like India, which has so many languages, races, and castes, the travels of pilgrims from the north to the south and vice versa, have contributed not a little to foster a feeling of national and cultural unity. Surely, it was the number of Hindu pilgrims and pilgrimages which account for the rise of cities like Banaras, Madurai, Srirangam, Rameswaram, etc. The preservation and adornment of many a temple in India owe much to Hindu pilgrimages. Hindu devotion, popularly known as Bhakt, is likewise kept up and fed among the masses by pilgrimages. Religious festivals called “ Melas ” are periodically held at important places of pilgrimage, and since these usually attract a vast concourse of people, much social contact, mutual understanding, and even religious education are fostered in a unique way on account of these Hindu pilgrimages.

8. An Optional Devotional Exercise.

Though pilgrimages have proved themselves so useful to society, and so very beneficial to the individual, the Catholic Church has never considered them as obligatory on any one. Here is a last point of contact and similarity with the Hindu outlook. The Imitation of Christ of Kempis has this significant remark, which echoes the Church’s view on pilgrimages “ *Qui multum peregrinantur, raro sanctificantur.* ” St Jerome, while praising pilgrimages, yet wrote

that it is not the fact of living in Jerusalem, but of living there well, which matters.¹ And St. Augustine, voicing the teaching of the Church, affirms that we approach God not by our feet, but by our heart, not by travelling, but by loving.² For a Hindu too, no obligation is imposed on him either by his Sruti (scriptures) or by his Smriti (Tradition) that he should necessarily undertake a pilgrimage. A Hindu may feel an urge to make a pilgrimage if possible ; he may take that upon himself as a vow or personal burden. None the less, there is no explicit mention anywhere in Hinduism that a pilgrimage is otherwise obligatory. Nay, even the Mahabharata which points out pilgrimages as truly meritorious, declares them openly to be ever optional.³

III. DIFFERENCES BETWEEN CHRISTIAN AND HINDU PILGRIMAGES

The similarities pointed out above between Christian and Hindu pilgrimages do not exclude certain important differences.

i. *Pantheistic Perspective.*

First of all, we must remark that a pantheistic outlook lurks beneath the popular Hindu notion on pilgrimages. That is why rivers, river-confluences, lakes and similar spots in nature are held in veneration as places of pilgrimage. Again, such a pantheistic belief alone can truly account for the common man's conviction that ceremonial bathing in these sacred rivers can wipe away one's sins. The fact that ashes from cremated bodies of ancestors are often scattered in such sacred waters and that tanks and bathing-pools are often situated or built in the proximity of centres of pilgrimage, also warrant the same conclusion. "A Christian can have no idea of the feelings of a Hindu pilgrim on beholding Banaras. Every inch of ground—above all, the waters of the Ganges—are so sacred for him as to remove all sins and all traces of sin."⁴ Every

1. *Patrologia latina*, vol. 22.

2. *Patrologia latina*, vol. 32, p. 672.

3. *Mahabharatha*, XII, 219 (2,3).

4. P. THOMAS, *Hindu Religion Customs and Manners*, Bombay, Taraporevala, p.

great river is supposed to be permeated with the divine essence, and therefore it is that its waters are believed to cleanse all moral guilt and contamination.¹ Indeed, the educated Hindu, unwilling as he is to accept crude pantheism, may have other explanations to offer ; but, that a pantheistic view and a belief in nature-worship underlie the common Hindus regard for pilgrimages, can hardly be gainsaid.

2. *Sacramental Value.*

Secondly, a pilgrimage for the Hindu has not only a personal penitential value ; it has almost the value of a " sacrament." A pilgrimage for him is not only an act of personal devotion and mortification ; he believes that by going, for instance to Banaras or Rameswaram, and by bathing there, his sins are ipso facto wiped away. As a witness to such a Hindu conviction, we need but refer the reader to a narrative of Ramabai, one of the builders of modern religious movements in India. She describes how " all bathed in the Papanasini-Falls, because, as the name signifies, by these waters their sins, they believed, would be destroyed."²

No doubt, the thinking men among Hindus do not admit such a sacramental purification from sin through pilgrimages. They would affirm that pilgrimages are capable of destroying the traces of sin, if not sin itself, and this, only on account of one's personal efforts and sacrifices which such journeys entail. The social contacts which may be established during a pilgrimage, the personal education and illumination one may receive thereby, the inconveniences and toils which pilgrimages naturally involve, can serve if not automatically, at least as helps to conquer one's inclinations to and traces of moral evil.³ Namdev, one of the leaders of Hindu Renaissance, speaking of various kinds of bathing, has this remark " If any one were to ask me regarding the fifth form of bathing, it is the bathing with water. This bathing is spoken of as merely for the public eye. Lust, anger, avarice, caste feeling, seductions, and hypocrisy are hereditary in one's body. They do not leave one by bathing in water."⁴ In spite of such explanations offered here and there by enlightened leaders, the common Hindu pilgrim still clings to the belief that pilgrimage and ceremonial bathing at a

1. MONIER Williams, *op. cit.*, p. 120.

2. MACNICOL Nicol, *Pandita Ramabai*, Calcutta, Association Press, 1930, p. 19.

3. Prof. DANDEKAR.

4. *Stories of Indian Saints*, BhaktiVijaya, p. 231.

holy shrine are something like a sacrament or quasi-sacrament bringing about, by a supposed inherent power, the pardon of one's guilt, however heinous this may be. Indeed, as Pandita Ramabai remarks, these poor people may be knowing at the same time in their own hearts " that sins remain where they were, as before. " ¹

3. *Historical Bases.*

Again, a certain amount of mythology surrounds the scenes and venues of most Hindu pilgrimages. If we try to trace the historical foundation of their pilgrimages to this or that particular place, the task will often be a futile one. Local apparitions or workings of a deity may be adduced as reasons, but very little historical data will be found to justify them. The case, we need hardly say, is different with our Christian pilgrimages, at least when these are conducted with the approval of the hierarchy. The grounds for considering many centres of Christian pilgrimage as specially hallowed spots and the apparitions on which they are based, can be, as we know, historically established. In one word, whereas much true historical data justify most Christian pilgrimages, pure mythological explanation is all that can be found in support of many Hindu pilgrimages.

We must note lastly that Hindu pilgrimages are also often combined with many superstitious practices either during the journey of the pilgrim or at the shrine he visits. True, this may not have the support of educated Hindu leaders. But then, of men who exercise country-wide control in religious matters, Hinduism has none. Apparently, certain vows fulfilled by Hindu pilgrims at the centres of pilgrimage are redolent of superstition. Thus, offerings made in kind, whether food or vegetables, are made to match exactly in weight the devotee's body. Pilgrims often make a specified number of circumambulations of a sacred object, for instance of a " Tulsiplant. " They are made to write or pronounce the name of the deity of the shrine a fixed number of times.² Perhaps, Catholics too sometimes offer at the shrines they visit, peculiar gifts such as models in wax or even in valuable metal of limbs miraculously cured. They may even ascend sacred spots, such as the " Scala Santa " on their knees. But these are mere tokens of gratitude and special veneration, and are never believed to have any

1. PANDITA RAMABAI, *op. cit.*, p. 19.

2. A. C. BOUQUET, *Hinduism*, London, Hutchinsons University, p. 145.

peculiar magical or mysterious efficacy as the common Hindu would attribute to his own practices.

* * *

To conclude, even a rapid survey—such as we have done—of Hindu and Christian pilgrimages shows how much there is in common between them, and yet, how great are the differences. The Hindu pilgrim is a sincere seeker after truth and light. He wants to reach God. May Our Lady in this centenary year bring him nearer and closer to the true Eternal Light, whom she gave to this world.

The Pilgrimage, Symbol of the Christian Life

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The affluence of pilgrims to the famous shrines of Christianity has greatly increased within the last decades ; on such occasions as jubilees, canonizations and congresses, for instance, the number of pilgrims has exceeded anything ever witnessed before. In our times, pilgrimages have adapted themselves to the actual way of living and have become "modern." In the main, we should welcome the great changes and the resulting impetus. But, from the point of view of the pastorate, the problems raised by modern pilgrimages must be studied and the results obtained be turned to account by the clergy concerned.

I. THE PRESENT SITUATION CALLS FOR SERIOUS REFLECTION ON THE NATURE OF THE CHRISTIAN PILGRIMAGE

1. *Pilgrimages of Today.*

While rejoicing at the growing statistics in the number of pilgrims, it must be realized that this is not, in the main, due to an increase in Christian Faith, but far more to mundane and indifferent causes. Modern systems of transport have made travelling very much pleasanter and less expensive, and the general economic prosperity renders tourism financially possible for the lower classes of the population, who find it very delightful. In days gone by, distant

1. See biographical note in *Lumen Vitae*, X (1955), 2, p. 243. — Address : Institute for Mission Apologetics, P. O. Box. 1815, Manila, PHILIPPINES (Editor's Note).

travelling was only pleasurable to the really wealthy people, for everyone else it meant a very uncomfortable undertaking which alone religious fervour, the desire for more advanced professional studies, or business necessities, made worth while. Travels were the result, not of pleasure, but of the spirit of penance or of professional necessities. These impressions of fatigue and danger which leave their traces on the journeyings of ancient times and which persisted for centuries, find an echo in the liturgy. The Church in her maternal solicitude for all our sufferings intercedes on Good Friday for the wayfarers, the sick, the hungry, the prisoners and the shipwrecked.

Our generation has a very different idea concerning journeys and travellers. The passion for sight-seeing, which has nothing to do with religion, has taken possession of our contemporaries. Based on the improved modern techniques, it answers to a new attitude of soul towards life and towards the world. Subtle propaganda in favour of tourism artificially fosters and increases this attitude.

Tourist agencies are eager in their offers of services to pilgrims and their propaganda is no less intense for pilgrimages, which often turn out as insipid as are their pleasure trips. More often than not they recommend the "happy" combination of the two, at least from the financial point of view. Doubtless, the integration of a really Christian pilgrimage within modern conditions of traffic, with its tempo and way of life, brings with it very great facilities; but on the other hand, from the religious aspect, the danger of superficiality is very serious. There is first the fact of having transformed the erstwhile painful and prolonged act of penance, which the accomplishment of a pilgrimage into a foreign country involved, into a comfortable journey. The hardships of the penitential pilgrimages of old times kept the pilgrim's thoughts on the religious meaning of his travels; it was there he found the necessary strength to persevere in his enterprise. Further the distractions create an element of restlessness which it is very difficult to avoid even when the journey is meant to be a true pilgrimage. Present-day pilgrimages, as everyone knows, are often combined with holiday travels, and these, humanly speaking, can certainly tend to moral uplift, but they no longer have the exclusively religious meaning of ancient pilgrimages. In this way the greater number are doubly deficient from the religious point of view, they lack the elements of gravity and interiorisation.

2. Pilgrimages of the Past.

The problems described above, far from diminishing our zeal

and joy in pilgrimages, should stimulate us to make them more profoundly religious. This cannot be done by a return to the ways of the past. They have had their day, we shall never see them again. Even if we could revive them and make pilgrims of today adopt them, the religious success of Christian pilgrimages would not necessarily be assured.

The following historical facts prove this point. The rougher ways of old times while furthering the spirit of gravity and interiorisation, did not always fulfil the task expected of the Christian pilgrimage. The excessive curiosity and desire for amusement of a good percentage of the pilgrims had something to do with this. Already we see in the *Imitation of Jesus Christ*, the wellknown phrase "qui multum peregrinantur, raro sanctificantur."¹ And the violent opposition of the XVIth century reformers shows, one could even say proves, that the necessary religious spirit was lacking because pilgrimages had become isolated exercises of devotion. They were not sufficiently part of Catholic life and doctrine. The desire to deepen and renew Christian life by making a pilgrimage was no longer there, or at least was not uppermost. The reason for it was often centred on certain intentions of a secondary nature, to obtain which, these prayers, works of penance and particular devotions were accomplished in a manner too superficial to penetrate to the very heart of Christian life. The Catholic revival of the XVIth century emphasized the religious character of pilgrimages and did much to reinstate them. Faced with the Reformation, specifically Catholic piety asserted itself with strength and joy and the pilgrimage pastorate placed its services whole heartedly in the cause of the renewal and deepening of Christian life. Such shrines as Maria Zell (Austria), Maria Einsiedeln (Switzerland), Altötting (Bavaria) and many others became famous centres of religious renaissance.

3. *The Lesson of History.*

It would seem that history teaches us an important lesson on this point. In the absence of integration within the general obligations of Christian life, favourable outward circumstances cannot, of themselves, ensure the success of a pilgrimage, religiously speaking. It will therefore be necessary to overcome, by a deepening of the Christian meaning of the pilgrimage, the unfavourable exterior circumstances which we encounter today. More than ever pilgrims

1. "They that go much abroad seldom grow in sanctity" (*Imit. I*, 23, 25).

should conceive and wish their pilgrimage to be genuine : the symbol of Christian life which, properly effected, make us understand it better, help us to take it seriously and to progress within it.

Pilgrims have always run the risk of placing their particular intentions and religious considerations first and foremost. Under their spiritual guides, they must be encouraged to look upon and accomplish their pilgrimage in the light of the unique great pilgrimage which each of us has to pursue ; the pilgrimage of our life here below.

II. CHRISTIAN LIFE, OUR GREAT PILGRIMAGE

I. Biblical Origin of this Simile.

Christian life assumes the aspect of a pilgrimage by its very nature, but also because of the *teachings of Holy Scripture* which have further influenced the early Christian literature. The author of the Epistle to the Hebrews praises the patriarchs who confessed that they were strangers and pilgrims on this earth.¹ St. Peter calls upon the Christians of his time to be like strangers and exiles, to resist those natural appetites which besiege the soul.² Better still, in many parts of the New Testament, Christian doctrine and the whole order of Redemption are described as “ the way, ”³ more explicitly the way of salvation⁴ and of peace,⁵ the way which leads to life. In the language of the Old Testament a well-ordered life is often called the way of God,⁶ the way which God has shown us by His Word and which leads to Him. Our Divine Saviour has given the most striking word of all when He called Himself the only way leading to the Father.⁷ The Apostolic Fathers adopt this biblical manner of speaking especially when they preach the Christian doctrine of morals as the doctrine of the two ways : the way of life and the way of death⁸, the way of light and the way of darkness.⁹

1. *Hebr.*, XII, 13.

2. *I Petr.*, II, 11.

3. *Act.*, IX, 2 ; XIX, 9, 23 ; XXII, 4 ; XXIV, 14, 22 ; *Matth.*, XXI, 32.

4. *Act.*, XVI, 17.

5. *Luke*, I, 79.

6. *Ps.*, V, 9 ; XXIV, 4 ; LXXXV, 11 ; *Prov.*, XXIII, 25 ; *Is.*, II, 3.

7. *John*, XIV, 6.

8. *Didache*, I, 5.

9. *Letter of Barnabas*, 18-20.

2. *The Locality of the Pilgrimage, Image of the End of our Earthly Pilgrimage.*

This image of the pilgrimage towards the Father is a true picture of the meaning of our life on earth, of its characteristics and sole concern. The place to which it leads us surpasses all the sanctuaries which our pilgrimages of this present life arrive at ; it is the supreme end in view, the sanctuary, the place of graces and favours.

A pilgrimage is undertaken to achieve a specific object ; the pilgrim goes to some locality in which the bounty and nearness of God have particularly manifested themselves and continue to do so through the faith of the pilgrim and the graces obtained. In this way every pilgrimage is a striking image of the meaning of our whole life : a journeying towards God, exodus from the world, a serious and generous effort to attain God, an effort which entails the crossing of the desert, and finally the entry into the promised land of eternal union and intimacy with God. Feeble symbols of our everlasting home, our pilgrimages are, at best, stages of our supreme pilgrimage on earth, halting-stages from which we gaze, with ardent desires, towards the final object to which we tend — where beyond all peregrinations we shall at last rest for ever in the bosom of the Father. Wherever this austere but high-minded symbolism is fully realized and understood, it will be possible, even in these days of tourism, to maintain the gravity and religious meaning which these interior dispositions presuppose. Often, one is inclined to think that the triviality of so many of our modern pilgrimages is due, not so much to the means of transport now prevalent, as to a lack of understanding or affirmation of the theocentrism which should be part of all true pilgrimages.

We desire to attain to the celestial *sanctuary* in order to adore perfectly for all eternity. The cult displayed there will correspond to the supreme end of all truly Christian pilgrimages.

Already, the Jews of the Old Testament acknowledged in practice that pilgrims came up to Jerusalem to adore. Religious cult is our principal duty ; in the hereafter when we are perfectly united to Christ participating in the eternal homage He renders to the Father, our worship will be perfect. Within this eternal and perfect adoration of the whole Christ, the kingdom of God will find its consummation, when “ God will be all in all. ”¹

1. *I Cor.*, XV, 28.

As a *place of graces and favours*, the celestial sanctuary is equally the ultimate realization of the earthly pilgrimage. What we seek of holy places here below is the “*gratia viae*” (the grace of the way of salvation) : all other intentions will only be pleasing to God insomuch as they harmonize and refer all to this primary christian intention. When we reach the Father of all that gives light, from whom comes every best gift and every perfect gift¹ we shall receive all at once and in perfect measure those things which the graces granted us in our voyage through life have prepared and developed. Every grace means an approach freely given and a closer union with God. But the fullness of participation in the life of the Blessed Trinity will only be ours in the heavenly Jerusalem.

3. *The Way of the Pilgrimage, Image of the Way of Salvation.*

Just as the locality of the pilgrimage symbolizes the end of our earthly pilgrimage, the eternal fatherland, so the *way of the pilgrimage* symbolizes the way of salvation leading us to God. Miraculous shrines are reached from different roads : as the proverb says : “ All roads lead to Rome, ” and seeing the different circumstances which govern our individual lives, the Heavenly Father has various ways of drawing His children to Himself. In this aspect the roads leading to the New Jerusalem are far more intricate and numerous than the roads to Rome. But, fundamentally, the way we have to go remains the same, for *only one way leads to God, it is Christ.*

A. *Our way: Christ.* He is the Way ; no one goes to the Father but through Him.² He has not only shown us the way. Certainly without Him we would never have found it, this true way in which He invites us to walk with Him. According to the actual order of salvation, the return to God is essentially in the imitation of Christ, not only as one follows a personal ideal, but also through an attachment to His person, more than that, a union with Him aided by grace.

Christ established the fundamental principle of this return to God when He said : “ Without Me you can do nothing.³ ” This is precisely His role as mediator between God and men.⁴ In Him only : “ we can enter the sanctuary with confidence... He has

1. *James*, I, 17.

2. *John*, XIV, 6.

3. *John*, XV, 5.

4. *1 Tim.*, II, 5.

opened for us a new, a living approach, by way of the veil, I mean His mortality.¹ ”

Through this we do not in any way wish to defend the narrow and false interpretation *which the protestants give to the way of salvation*. The merciful love of God has lavishly supplied help on the road which leads to Him: the Church and the Sacraments, the Scriptures, the examples and powerful intercession of our brethren already in possession of their heavenly reward, and in particular the maternal solicitude of the most Blessed Virgin Mary for all the followers of Christ exposed to the many dangers of the road of life. Nevertheless, all these riches will in no way avail us unless we use them well, that is to say, if, as St. Paul puts it: “ Everything is for you,... and you for Christ, and Christ for God.”² We must gratefully and joyfully appreciate our celestial wealth and take full advantage of it. But all these aids placed within our reach will only help us forward in the measure in which they unite us intimately to Christ in faith and charity, communicate His life and conform us to Himself.

In other words, one could say: the Church is never so much herself as in her liturgy, and this applies specially to the reunion of her children around the *Eucharistic sacrifice*. It is here that she is closest to her Divine Spouse during her pilgrimage. Here she carries out her most important task which, for all eternity will remain “ the ” task: “ adoration in spirit and in truth.² ” “ And I... saw... that holy city which is the new Jerusalem, being sent down by God from heaven, all clothed in readiness, like a bride who has adorned herself to meet her husband. I heard too, a voice which cried aloud from the throne: “ Here is God’s tabernacle pitched among men, He will dwell with them... I saw no temple in it ; its temple is the Lord God Almighty, its temple is the Lamb... God’s throne (which is the Lamb’s throne) will be there, with His servants to worship Him, and to see His face, His name written on their foreheads.”³

The celebration of the Eucharistic sacrifice of the community gathered into one, is a typical anticipation of the celestial wedding-feast and of everlasting worship. It is here that the Church with her Divine Spouse enters more fully into the life which will find its accomplishment in the Father’s House. Such was Our Lord’s intention when He instituted the Holy Eucharist: “ I have longed

1. *Hebr.*, X, 19, 20.

2. *John*, IV, 24.

3. *Apoc.*, XXI, 2, 22 ; XXII, 3.

and longed to share this paschal meal with you before my passion ; I tell you I shall not eat it again till it finds its fulfilment in the kingdom of God. ”¹ Whoever takes to heart the symbolism of the Christian pilgrimage will agree that its climax should be, not this or that practice of devotion, but the gathering of all the pilgrims around the Eucharistic sacrifice.

B. *Divine assistance throughout the journey: the sacraments.* So understood, the way of salvation manifests the basic importance of the sacramental life to attain to God. The sacraments do far more than strengthen us on a difficult and arduous road. They impart above all that living union with Christ without which we would be no more than lifeless stones on this way of salvation, instead of vital pilgrims. “ He found you dead men... How rich God is in mercy, with what excess of love He loved us ! Our sins had made dead men of us, and He, in giving life to Christ, gave life to us too... raised us up too, enthroned us too above the heavens, in Christ Jesus. ”²

This new life in Christ is given to us first in Baptism, the sacrament of initiation to life’s great pilgrimage. The other sacraments all aim at the development or the recovery of this life when we have lost it through our fault (the sacraments of the “ dead ”). Each sacrament plays its own part in our going to God. But the Holy Eucharist has always been considered as pre-eminently the sacrament of the wayfarers, as the viaticum of the children of God, intended to sustain them throughout the whole pilgrimage and not just for the last days. While the other sacraments are given us for more particular circumstances, the Holy Eucharist is our daily bread uniting us, above all else, to Christ, our way, our life, our strength.

Among all those aids which the Heavenly Father has placed at the disposal of His beloved children, both sacramental and extra-sacramental, none can compare in dignity and efficaciousness to this truly divine provision for the journey. It was already promised us in the first eucharistic sermon and presented by Christ as the new and perfect manna. “ Such is the bread which has come down from heaven ; it is not as it was with your fathers who ate manna and died none the less ; the man who eats this bread will live eternally. ”³

Our pilgrimage began with the sacrament of baptism : its final issue must also be sanctified, sealed and assured by the sacraments

1. *Luke*, XXII, 15.

2. *Ephes.*, II, 1-6.

3. *John*, VI, 58. See St. John, Ch. VI, 27-58 for the whole Eucharistic catechesis.

intended for the dying. Holy Communion, our last viaticum ; and Extreme Unction, the consecration of death, are the two best and most wonderful sacraments given us for the last stage of our journeying.

C. *Grace and Freedom in the Way of Salvation.* This Catholic conception of our way of salvation throws into evidence another element of our pilgrimage : *it is an absolutely free gift of God.*

The animosity displayed towards pilgrimages by the reformers of the XVIth century, is partly due to the fact that very often pilgrims of bygone days made too much of their own effort and contribution. Pilgrimages undertaken through personal devotion and initiative do run this risk and many short-sighted Christians of our own days incur it too. A genuine Lourdes' pilgrim will not boast of having been there, but look upon the fact of having been able to do so as a great grace. Looking upon the pilgrimage of life, from this aspect, the characteristics of a gratuitous call, a gift freely imparted by God appear very evident.

In the order of nature, we have absolutely nothing which does not come to us as the result of God's bounty and as proof of His love. Moreover, according to one of the fundamental dogmas of Christian Faith, everything connected with our new life in Christ is pure grace, even what belongs to that sphere of the redemptive life which calls for our free collaboration with the love of God. In the work of our salvation grace is the beginning and end of all things.

The wonderful association of grace and free-will in the pilgrim constitute the "mysterium" of the way of salvation. This mystery will be solved when, having arrived at the end of our pilgrimage and caught up by the love and glory of God, we shall no longer be able to withstand His divine gifts. Looking on the past, we shall then understand the mysterious connection between grace and liberty which subsisted at the time of our pilgrimage and which, until we reach the goal, will always remain an enigma.

At present, it is neither expected of us nor given to us to comprehend this mystery of the unbounded love of our celestial Father. All we have to do is to live it : *gratefully acknowledging on the one hand the grace to which we owe everything, and on the other using our best endeavours to respond to its appeal to go forward perseveringly on our pilgrim's way.*

D. *Virtues and Dispositions of the Pilgrim on the Way.* We now come to the fundamental religious dispositions and to the virtues

inherent on the earthly pilgrimage. In this respect, the Apostle clearly stresses the difference between the present in which we are wayfarers and the time when we shall attain our end : " Meanwhile, faith, hope and charity persists, all three ; but the greatest of them all is charity. " ¹ From the point of view of our pilgrimage, faith is the more fundamental of the three : the Christian's whole-hearted " Yes " to God's call.

Charity is the most perfect virtue. The child is attracted to the Father's dwelling not so much because of the treasures therein nor the intimacy of the homeland, but through a longing to be near Him, closely united to Him.

But it is hope which is the most characteristic virtue here below. Nothing points to the true pilgrim more than his longing for the spiritual fatherland, for the sanctuary to which he directs his steps. In each pilgrim a closer analysis of faith and charity always shows traces of hope : " What is faith ? It is that which gives substance to our hopes. " ² And the truly christian longing for unending union is always associated with overflowing charity, with such desires and affection, that it is difficult to say where the one ceases and the other starts.

These three virtues contain all the true characteristics of the Christian pilgrim. If we keep our eyes fixed on eternity, we will never be completely at home here below. Man has always been tempted to create for himself a paradise here on earth which would overshadow and even supersede the everlasting good. Is not this danger particularly evident in our days, especially there where conditions of life are such, thanks to the comfort, distractions and joys of existence, as to deceive and attract, hiding from us the eternal values. The pilgrim Church is well aware of this danger. How often, in her liturgy, does she not beg for the grace to adopt the right attitude towards this passing world and the eternal home : " *Despicere terrena* " — " *amare coelestia* " (despise earthly joys — love those which are eternal). This language which seems to come from the middle-ages, really goes back to the days of primitive Christianity. May our devotional pilgrimages bring us nearer to this essential disposition.

If we value rightly the joys of eternity, among our foremost intentions, when going on pilgrimages, will be the *grace of a happy death*. After all, is not this the classical intention of Christian pilgrimages ? Prayer is the expression of Christian hope, and that hope tends to

1. *1 Cor.*, XIII, 13.

2. *Hebr.*, XI, 1.

achieving our eternal end. All other special intentions can only take the second place, embodying themselves within this main object if we wish to be faithful in our prayer to the teaching of our Saviour : “ Seek ye first therefore the Kingdom of God and His justice ; and all these things shall be added unto you. ”¹ From this point of view, the Ave Maria is a particularly apt prayer when on pilgrimage, the final invocation being this great request which includes all the rest.

Among the prescriptions already imposed by the Law of Moses to pilgrims of the Old Testament, the most important was perhaps : “ *No one shall appear with his hands empty before the Lord.* ”² This text alludes primarily to the offerings which the Lord expected of the Israélites in those days of imperfect preparation. Similar gifts, alms or other presents, will be a source of merit to present-day pilgrims. But that which the Eternal Father expects of His true children returning from their long earthly pilgrimages is far above these things, it is the gift of themselves transformed in the image of Christ. For this is God’s glorious plan for our salvation, the plan which gives our pilgrim life here below its deepest meaning : “ All those who from the first were known to Him, He has destined from the first to be moulded to the image of His Son, who is thus to become the eldest-born among a multitude of brethren. So predestined, He called them ; so called, He justified them ; so justified, He glorified them. ”³

Once again, we see here the dominant role of the celebration of the Holy Eucharist. He who has learnt to live the Mass will attain to the celestial Father’s House as an oblation. For he has long since ceased to live for himself, but realizing his sacrifice with Christ and dead to sin, he now lives only for God in Christ.

III. HOW CAN OUR DEVOTIONAL PILGRIMAGES SERVE OUR GREAT EARTHLY PILGRIMAGE MORE EFFICACIOUSLY

The foregoing pages have shown us how a better understanding of the great pilgrimage of this life, in which we all take part, throws a new light on our devotional pilgrimages and guide us in their accomplishment. It remains to underline a few points.

1. *Math.*, VI, 33.

2. *Deut.*, XVI, 16.

3. *Rom.*, VIII, 29-30.

1. Subject-matter of Sermons on Pilgrimages.

Throughout the pilgrimages no opportunity should be missed of stressing the magnitude and decisive importance of life's pilgrimage ; this should be the dominant theme of all preaching on pilgrimages. Not so much the symbol itself, but the great fundamental truths by which our Christian life tends perseveringly towards its final goal and which already here below demand a whole-hearted turning to God. We know, through our experience of souls, that the pilgrim often places his own intentions in the foreground and that his pilgrimage is only to a minor degree a part of his Christian life. It is our responsibility to take advantage of what is already there, to enlighten the pilgrim to a better appreciation of his great destiny.

The sacrament of Penance will present many opportunities of giving individual pilgrims, according to their needs, an exhortation bringing light and encouragement to last them throughout their earthly pilgrimage. Many a good confession made when on a pilgrimage has had a decisive bearing on the whole life of a pilgrim.

2. Atmosphere of Spiritual Peace.

A devotional pilgrimage will only be productive of serious thoughts on life and its final end, if we can ensure an *atmosphere of spiritual peace*. If this is absent, pilgrimages and retreats are only a waste of time. The tourism which associates itself with modern pilgrimages makes our task a heavy one. Travel agencies obviously find it advantageous to promote large pilgrimages to foreign lands. From the truly religious point of view, however, the small-group pilgrimages to quiet, retired, holy places of our own countries are often preferable as being more conducive to prayer and meditation. There is no cause for rejoicing in the fact that the growing renown of world-pilgrimages leaves minor sanctuaries more and more in the shade.

3. Penance and Prayer.

This symbolism of the pilgrimage calls for prayer and penance when accomplishing the journey towards the locality envisaged. Our Christian life is prefigured, not by the sanctuary we aim at, nor by the devotions we make there, but by our journeying thither. Even nowadays, the pilgrim of goodwill and good health, *can accomplish the last part of his journey on foot*. Even in our modern vehicles of transport, it is possible to pray. Even on foreign pil-

grimages lasting several days, each pilgrim can, in addition to the usual prayers in common, be assured of the time and guidance for private meditation. The Psalms could be used much more for the prayers in common. It is rather surprising to find that, whereas in the Bible we have the most wonderful prayers and hymns of pilgrimage among those psalms which are the best and easiest to understand, we hardly use them at all in our pilgrimages. And yet these prayers were directly inspired by God and are specially intended by Him for His militant Church. The saints and Our Saviour Himself made use of them while on their pilgrimages.

Let us also give place to the great intentions of Holy Church in the prayers of a pilgrimage : that she may ever progress in the understanding of the task entrusted to her by her Divine Lord and Spouse ; that she may keep herself unspotted from the world ; that she may, at least, purify herself ceaselessly in the Blood of Christ by true Christian penance ; that she may draw all men to herself and thus lead them to God.

4. *Christian Brotherhood.*

In group pilgrimages, the prayer in common must be accompanied by a spirit of *Christian Brotherhood*. Holy Church is essentially a fraternal community making its united way to the Heavenly Father and overcoming the difficulties of the long journey through mutual help. The Father will recognize His true children by their love for one another, while those who are not in the Church and who have little concern for the things of religion must discover that we are not just a group of cultured travellers and express their admiration as in the days of Tertullian, saying : “ See how they love each other ! ”

If we succeed, at least in respect of our own pilgrimages, in bringing out the full value of this symbolism of the Christian pilgrimage, there is hope that a little of our pilgrim attitude will permeate our other occasions of travel, and that at least, after each of our devotional pilgrimages the true meaning of our lives here below will be better understood and lived more perfectly.

II. Pastoral Applications

The Family Pilgrimage

by Franz WEYERGANS

*Catholic Literature Award 1958, Brussels*¹

The pilgrim is never alone. Doubtless on pilgrimage, as on all other occasions of prayer, opportunity is given for personal prayers as well as for prayer in common, the one upholding the other and, while on the road, there are periods of time assigned to each. But it seems to me that the pilgrim, even when he prays by himself, feels close to his companions, carried along by them and rendered less unworthy to pray through the love which emanates from those around, and too from the invisible presence of those who have preceded him on this pilgrimage and at the shrine to which he is making his way.

So much so, that to experience and live through a real pilgrimage, it has to be made with a group of people who love each other, indeed who are a figure of the Church and, in themselves, a small Church, or rather a fragment of the Church. And where will we find more union, greater fusion of love, than in a family, or group of families, taking for granted, of course, that it be a really free, open-minded family, loving and cheerful. (A pilgrimage may indeed help families to attain to a true climate of comprehension and mutual aid — or intensify this already existing spirit).

The pilgrimage is at one and the same time an uprooting from the home and a stabilizing factor in the love of the home, a salutary trial of 'family life.' This consists in a continuous stream of deep affection taken for granted, of daily give and take between parent and child. Outside of its natural element will it retain its full vigour? Will it be proof against the hazards of the road? This remains to be seen and the experience is worth trying. For during the pilgrimage movement takes the place of stability, a forward

1. See the biographical notice in *Lumen Vitae*, VII (1952), p. 233. The Catholic Literature Award 1958 was given for his book 'Les gens heureux'. — Address: 25, rue des Échevins, Brussels (Editor's note).

march that of permanence, and adventure that of tranquillity. All this will test the solidity of the affections ; it will show clearly whether we really all tend to the same end. The family seated round the table at home, or wayfaring together on the road, undergoes a change of perspective which is not merely material.

If the family pilgrimage has any specific meaning over and above that which we have already read of on the matter of pilgrimages in general (those of Christian communities), it must indeed be this : to ascertain whether the spirit of prayer which unites us is authentic, if we do tend towards God, and above all if this effort is a collective one in which each member progresses according to his own rhythm within the family circle, as do those voices which, singing different harmonies, unite in a single choir.

Would it be advisable to prepare a family pilgrimage ? No doubt it would, just as all other common activities are organized. It is a matter of common-sense to do so and a waste to lose this providential opportunity of meeting together. On those great but infrequent occasions, which should be made the most of, when the family reunites, there is as a rule a great deal of organizing. However, it would be useless to prepare the family pilgrimage if the spirit within the home did not lend itself to it. One does not become a pilgrim on the spur of the moment. It is a slow process gradually developing itself. There is a certain way of facing up to the unexpected, of accepting all things with a smile, more especially those small crosses sent us by the Lord to keep us in mind of His ; there is that ability to see below the surface of things and discover the right side, which is always the bright side if placed within the true light of day (when what we thought was common glass turns out to be crystal), which is a distant preparation to the true spirit of the pilgrimage.

But once the decision made to go on pilgrimage to a sanctuary, there to pray in communion with the " saints " of yesterday and today, there is nothing to prevent a general gathering round the map and a plotting of the route to be followed. The end in view already governs the enterprise, and it should be easy, given the right spirit of sincerity and single-mindedness, to arouse the enthusiasm of the younger members of the family for this shrine at the end of the sunlit road, beyond the ripening corn, and for the Blessed Virgin and the title under which She is there invoked. The spiritual aspects, however, should be lightly touched on. We know so little of the secret of these young souls, they will make their own apprenticeship of these matters and will perhaps discover the meaning of the pilgrimage in ways quite unknown to us.

The excitement of it all, however, will greatly appeal to them ; the discoveries of the endlessly winding road, the wonder of each new village, the barn where we will beg for a night's rest, or the little village inn or café, full of its card players, which will be our next stopping place. Then the valleys, the forests, the woods, the wayside crucifixes, the ruins, the rivers, the old castles, the people one meets, the directions asked for and given, the long evening conversations, even the little bunches of wild flowers, gathered early and carried all day in a hot hand for a pious offering, all these will occupy their young minds. The children's love of the unexpected is a point in favour of our pilgrimage, for it is none other than the acceptance of all untoward events. We set out in order to come back the better for our journey, this is obvious. We face this adventure to be ready and prepared for the adventure of life, unknown, perhaps frightening, which may come upon us in the nature of trials or incomprehensible orders. That same voice which, one day, called to Abraham continues to make itself heard in the heart of each Christian, often asking him to abandon his own plans and follow an unknown path which someone else maps out for him. A path at times neither easy, nor comprehensible. But grace is sufficient, abandonment and blind faith the order of the day. If then the pilgrimage made as a child with the gruff, bear-hugging big brother he called ' Daddy ' comes back to the mind of the Christian soul, he will know that in the course of his life, after a stiff uphill climb, comes a luscious field full of simple wild flowers only asking to be picked.

It is important for children to make their pilgrimage most willingly. It must not be reminiscent of the spirit which presided over the onetime Sunday visits to " Aunt Adela " which leaves such a blot in the memories of those who were youngsters in 1900. They have to be won over to the idea by way of proposal, of gentle persuasion and by a cheerful enthusiasm. There is a poetry about hobnailed boots, haversacks and picnics by the roadside which appeals to the young, but needs to be revealed to them.

The actual start is at the same time the easiest and the hardest moment. The pilgrimage and the home each have their peculiar attractions, but plunging resolutely into the adventure we will say to this house that it may be the home of our rest, but it is also the scene of our daily struggles and that we leave it in order to sanctify it — and so setting out together we walk down the silent street in the early morning hours, feeling a little humiliated at the surprised looks of the neighbours returning from Holy Mass. But we will not make believe we are tramps or hikers, we will simply be

ourselves and limit our equipment to the essentials of a pilgrim. If we do cause surprise, let it be unwittingly so. The message to others which may result from our undertaking is in the hands of God, not one of our sending.

What, if any, would be the best advice to give to pilgrims ? Doubtless that of being tolerant — especially if the pilgrimage is a “ walking ” and family one. This does not imply just being passive, on the contrary, being tolerant requires very great self-restraint.

From the very start, the little group takes shape and achieves a definite cohesion despite the fluctuations of the first moments. Once on the road, each pilgrim feels liberated from himself, but this freedom is not only accorded to virtues, faults too come out, sometimes with an explosion. Weariness sets in. The mishaps of the road counterbalance its advantages. One is literally face to face with oneself, in front of one's own dual nature, happy, proud of one's family, the younger members of which thoroughly enjoy the beauties of nature which soon replace the rows of suburban houses, but all the same so weak, so easily tripped up, so proud and hotheaded. What then ? Will I always be the same ? I cannot undo the past, but for the remainder of the road I will endeavour to purify myself. Rather strongly put perhaps ? No. This cleansing of the mind leads to a sort of purification. At the end of his day, the hiker often says : “ I am through. ” And this can also be said of spiritual matters. Being through with oneself, one becomes filled with another presence. Being emptied of dissatisfactions, of self-seeking, of grumblings, other things take their place : admiration, participation. Truly the Holy Spirit is already here at work, filling the vacuum, for His way is made ready.

Children achieve this ingenuously, with the artless faith of the young and it is wonderful to see them gradually modelling themselves on the true pilgrim. It becomes natural to them to go into the church as they pass, to spend some time in silent prayer in the course of the day ; these tiresome duties which broke into their games are now unaffected moments of prayer. It must be rather fascinating for them too, to see their parents sometimes taken off their guard, get excited and carried away, then calm down and become gentle, tender and playful. But they are not deceived and prefer these true attitudes to that of false olympic gods. Convention is thrown to the winds but the respect due to parents has rather gained thereby. A new element has crept into the relationship of parents and children, a greater truth and sincerity. Is it possible that God, with the gentle touch which is His, has taken part in the dialogue ?

In this way the pilgrimage makes us more receptive. We re-discover our true personality — that which enables us to marvel at the sight of a tree outlined against the sky, to listen carefully to 'baby's' talk and be delighted with it, we had not realized how little it takes to please us — we find ourselves capable of understanding others and of accepting them as they are, which is the golden rule for happiness in the home. I will not go so far as to say — as do the Americans — if you want a happy home, take the family on pilgrimages. But if you want to be of help to those for whom you are responsible, with a responsibility reaching into eternity, learn to look upon them as God does. All are on their way to Him, walking in the light which illuminates their path. Seeing them thus, mirrored in the patience of God, you can help them to be true to themselves. And knowing how difficult it is to be sincere with those one loves, the benefit of this attitude is incalculable.

We would now like to give a little technical advice. The difficulty of going on pilgrimage with children, especially with babies, is often a deterrent. It is a question of temperament. Our first pilgrimage was made with a group of families the youngest member of which was four months old. The mother certainly had all the merit. Other families would not dream of setting out on pilgrimage with their three-year old (though extremely sound and healthy). It is well understood that these families retain intact their chances of eternal salvation, with or without pilgrimages. But there is already an element of trust in setting out on such an undertaking with young children. Considering all things, the fresh air and the simple life will greatly benefit them. If the mother has some organizing abilities, everything will go smoothly. The older children can help and if necessary there are benevolent aids who will gladly give their services. They should join on to families already experts and put their trust in Providence — whose demands may be higher still. But there is nothing to prevent a careful preparation of baby food which, heated up on the roadside, will taste as good as in one's well-equipped kitchen.

The pilgrimage gains ground. It needs to be fairly long, to have its elements of fatigue and hardships which replace the wonder in face of nature with aching shoulderblades and leaden feet. For such is life. The view over the valley is the reward of the climbing of the hill, the cherry-blossoms of a struggle with thirst. It all needs to be gently explained to children. Reasoning with them and accustoming them to listen to reason, telling them that there is a right

order in all things. These fatigues patiently endured are the price of the serenity and joy of the end of the pilgrimage. These things are little but great not only for children because a pilgrimage is not just a day's outing. The happiness it procures is in proportion to its hardships. Lent comes before Easter and the Passion before the Resurrection : these essential truths are mirrored in the pilgrimage and that is why it should, preferably, last several days.

When we have reached destination there is nothing more to say. The " You would not seek Me if you had not already found Me " applies here as elsewhere. This spot dwelt in our minds and in our hearts all along the road. It already held us, the centre thought of our group. The common denominator uniting us and making us one in spite of divergences, making everything worth while. Now we have reached it and accomplished our undertaking. We have not striven in vain. We have contacted that other family, that heavenly family of God's Saints, who being in the light know much better than we do. We have, like Pégy, " definitely given up asking anything of those who know so much better than us. " ¹ And asking for nothing, we receive all things : plenitude, joy, the feeling of " home " in this hallowed church. And if our children are surprised at the sight of the old sculptures, or start a game among the wilderness of chairs, do they not also experience here the feeling of being at home, of having reached a haven such as they had left behind.

A pilgrimage is a journey from one dwelling to another. Being asked what are the lasting benefits of a pilgrimage, I reply — I can only see one and it is that our home will take on a little of that other dwelling, the dwelling of God. We will never be able to forget that we prayed together as we followed the road ; that leaving behind the conventional, we saw each other as we were. The father appeared in his true role, that of mentor leading to that greater and more powerful Father of which he is only the image, the intermediary between children and their Almighty Father. The reward reaped will be one of sincerity and truth. And happy memories will remain ; that halt by the wayside spring, that picturesque village-green the scene of such a welcome, the revelation of the meaning of the Mass, of a truer communion, the understanding of certain liturgical phrases. But what of the remembrance of that moment of greater understanding when God spoke to us through the voice of one of our near ones !

Those who have been on such a pilgrimage together are able to realize much better the significance of the parish and of the Church.

I will not here talk of those pilgrimages made by several families united by a friendship of the will, if not of choice, which extend the benefit of the test of sincerity to a wider circle. It would take us too far and I could only repeat what I have already written in *La Route et la Maison*. But this atmosphere multiplied by ten will show what can be expected of a pilgrimage made by a number of families, tenfold or a hundredfold, for this arithmetic has invisible results. As one of the family-aids wrote us some time ago, giving us an admirable description of the ascent of this fragment of the people of God towards the splendours of the Eternal : "Thinking over our pilgrimage, I am put in mind of Mary and Joseph going up to the Temple, or returning home. They sought Jesus and could not find Him, thinking He had joined on with some friends. This abandon, this freedom of which the Holy Family gives an example, this nearness to God, I could see it in our pilgrimage where the fraternal spirit was such that many took charge of the children of others."¹ Looking after other people's children, isn't that the start of a true Christian community ?

1. 1st Letter to Alain Fournier in " *Lettres et entretiens*," Paris, 1956.

A Diocesan Pilgrimage to the Cathedral

*Week of religious celebrations for dedication of the rebuilt
Cathedral of Münster (15th-21st October 1956)*

by Dr Paul HELLBERND
*General Vicariate of the Diocese, Münster*¹

I. INTRODUCTION

More than any other, the Cathedral of Münster was destroyed by bombardments during war years 1943-1945. Thanks to the generosity of diocesan faithful and financial support given by the State, it was possible to rebuild it in less than ten years of intensive work. When the work was nearing completion, pastors and laymen expressed the desire that the solemn opening of the Cathedral and the consecration of the high altar, be marked by a week of religious celebrations to which the whole diocese would be invited. It was estimated that the links between pastor and flock and between bishop and diocese would be strengthened in the Mystical Body of Christ, and that a new impulse towards the extension of God's kingdom would be fostered by a pilgrimage of the faithful to the cathedral.

“God's Cathedral and God's people” was the theme chosen.

1. Paul HELLBERND was born at Damme (Oldenburg) on 25th December 1921. After leaving High School, he studied philosophy and theology at Münster (Westphalia). In 1945, after four years of war, he resumed his studies and was ordained priest on 31st May 1950. He then studied at the Gregorian in Rome. Doctor in Canon Law in 1954, he then spent a year studying at the “Institut für Kirchliche Verwaltung” at Cologne. Since 1955, he is attached to the General Vicariate and the Diocesan Tribunal of the Bishopric of Münster. He has published: “*Die Erstkommunion der Kinder in Geschichte und Gegenwart*,” Vechta, 1954; several works in connection with the examination for the beatification of Cardinal von Galen in “*Kirche und Leben*”, Münster, 1956 and 1957; “*Diozesansynode*” 1958 in “*Kirche und Leben*”, 1958. — Address: Domplatz, 27, Münster, W. Germany (Editor's Note).

II. SIGNIFICATION OF THIS FESTIVAL WEEK

The idea of a festival week in honour of the Cathedral, was not entirely new. A similar week was held in Vienna, from the 20th to the 26th December 1946 on the occasion of the reopening of Saint Stephen's cathedral, but the whole archdiocese was not convened.

Thrice-daily sermons instructed the faithful about the meaning of the cathedral Church. 1. The cathedral leads us to the Mystery of Christmas. 2. The cathedral, keeper of the sacraments. 3. The four glories of the cathedral. The bishop of Münster, Dr Michael Keller, as shown by his message of 16th April 1956, of which we give the full text below, demanded even more of this festival.

“ God willing, the cathedral of Münster will reopen its doors in October this year. This building, unique in its kind, is the third cathedral in the history of our diocese, and its sacramental centre during nearly seven centuries. That which a war has blindly destroyed has been rebuilt thanks to persevering labour. Of course it has not been possible to restore everything. A few works of art which adorned the cathedral are for ever reduced to ashes. But the splendid building will, by its walls, arches, roofs, altar and throne, proclaim still louder : “ Holy is this place, it is the house of God and the gate of heaven (Liturgy of the dedication of a Church). Here is the mother church of our diocese. On the occasion of big feasts, ordinations and other ceremonies a great community of faithful representing the whole diocese, muster round the altar for the celebration of the Holy Mysteries. Here is the bishop's throne which gives the cathedral its name.

The cathedral belongs to the whole diocese. The intimate union of the faithful to the Church has often been displayed during the last few years by the earnest and efficient help given in the rebuilding. This union must be expressed joyfully at the moment when the effort is happily achieved.

This is the reason of my appeal now to all the faithful living in the town or in the wide diocese, to celebrate this festival from the 14th to the 21st October.

After the solemn consecration on Saturday evening of the altars by the diocesan bishop, His Eminence the Cardinal of Cologne will inaugurate the week of festivities on Sunday by a solemn High Mass. The following days we expect pilgrims coming from various districts : Oldenburg, Lower Rhine, industrial Rhine-Westphalia region and from the district of Münster. The festival will end on Sunday, 21st September, by a pontifical mass which will be celebrated by our former Vicar General, now Bishop of Aix-la-Chapelle, and by the renewal of our consecration to Our Lady.

May it please God, that by this great event, the faithful may more and more realize the spiritual meaning of the cathedral and strengthen the union between pastor and faithful asked for by Christ and of which the cathedral is the symbol. This aim can only be attained, if God's grace pre-

cedes, accompanies and makes our work productive. I ask you therefore here and now to pray for this intention.

The meaning of the festival may be summarized as follows :

- 1^o Solemn reopening of the diocesan mother church.
- 2^o Pilgrimage of the largest possible number of faithful, representing all dioceses.
- 3^o Meeting of the bishop and his diocesans in the mother-church of the diocese.
- 4^o Consolidation of the links of grace uniting the bishop as pontiff to his faithful.
- 5^o Deepening of the reciprocal love uniting in Christ the bishop as pontiff to his faithful.
- 6^o Guidance for the personal religious life of the faithful and impulse to be given to team work in the lay apostolate.

III. PROGRAM OF THE CELEBRATIONS

1. *Preparation.*

Extensive preparation was of course required to ensure the success of the festival week organized in honour of the cathedral. After the folder on "the rebuilding of the Cathedral of Münster" had been issued, several committees were elected in the beginning of May to deal with the preparations of the festivities.

A chief commission had to prepare the whole programme, determine the duties of several commissions and coordinate results. This commission was later on a most valuable instrument for the preparation of the celebrations and the pilgrimages. It was important that the chairmen of all the various commissions be present at the meetings of the chief commission. The commission made all decisions, estimated the financial possibilities, negotiated with the State and municipalities, informed the Press, gave directions to the clergy for the interior and exterior preparations.

The external organization of the pilgrimage was entrusted to the commission dealing with the technical organization of transports. The distribution of printed matter (booklets, posters, special postcards, working programme for schools and societies, badges) were in its province. It was also in charge of the organization of transport, parkings, restaurants, sanitary service, police, etc.

Another commission dealt with liturgical celebrations, blessings

of bells, consecration of altars, pontifical services, sacred songs, renewal of the consecration to the Immaculate Heart of Mary.

Three exhibitions were held during these festivities. "The living Church in the diocese of Münster" was presented at the "Franz Hitze Haus," seminary of the diocese. Drawings, models and works of art connected with the cathedral were shown at the regional Museum. The third exhibition, held in the diocesan Department of Archives, was devoted to precious manuscript documents concerning diocesan history.

The commissions on schoolchildren and groups prepared a wallet containing leaflets on the bishop, diocese, cathedral and took charge of the issue of photographs and the organization in the cathedral of masses for all schools of the city of Münster.

The commission on external manifestations had to look after the organization of all cultural life at Münster during the week i.e. theatres, cinemas, press, including radio and television, as well as the production of a film on the programme of the festival.

While preparations were made to this effect, it was noticed that the idea of a festival of the cathedral, and even more the pilgrimages, were welcomed by everybody. The clergy made efforts everywhere to initiate the faithful in the significance of these celebrations. In several places, a preparatory triduum was organized.

2. *The Programme.*

From his own parish, each pilgrim received a badge and a program, containing notices and advice, a statement relating to the order of ceremonies, details about exhibitions and cultural manifestations at Münster, songs and prayers for daily divine offices, a map of the town specially indicating the most important churches, to enable faithful coming for the first time to their episcopal town, to find their way easily.

The solemn consecration of the high altar by the diocesan bishop Mgr Michael Keller, started on Saturday 30th October at 15.30 hours. By the pontifical ceremony, the cathedral became once again the house of God.

The festival week itself opened on Sunday at 10 a.m. by a pontifical mass sung by Cardinal Frings. After the pontifical vespers, which took place at 16 hours, those fond of sacred music, heard the high mass in F flat, and the Te Deum by Antoine Bruckner, a marvellous thanksgiving for the rebuilding of the cathedral.

From Monday to Friday, the faithful of the diocese had the opportunity of making their pilgrimage to the cathedral. In order

to avoid overcrowding, the diocese was divided in 5 regions. Monday 15th October was fixed for the rural regions of the east of the diocese ; Tuesday for Oldenburg ; Wednesday for the industrial zone ; Thursday for the Lower Rhine and Friday for the rural regions of the West. The programme was substantially the same every day. At 9.30 hours pontifical mass ; the diocesan bishop preached every day. At 12, 14 and 15 hours, the cathedral was visited with seminarians acting as guides. At 16 hours, office of the pilgrims with an address made by one of the priests belonging to their region : sermons on gratitude, faithfulness to the bishop, to the diocese, to the cathedral were preached, and they were urged to work for the kingdom of God as lay apostles.

The day reserved for the sick, on the 20th October, was particularly impressive. Mass at 9 o'clock and address by the bishop to all sick persons who came either in motor ambulances, or carried or were brought. They filled the cathedral. Even those for whom the journey had not been possible, were able to enjoy the day by means of the Radio. Holy hour took place at 18 hours for men living in Münster.

On Sunday 21st October a second climax and the end of the festival was reached. Pontifical high mass had been sung by the bishop of Aix-la-Chapelle, Mgr Jean Pohlschneider, who as Vicar General of Münster had been deeply interested in the re-building of the cathedral. A holy hour was organized at 17 hours for the persecuted church ; it was followed by the renewal of the solemn consecration of the diocese to the Sacred Heart of Mary. Rev. Father Pie Budenborg, O.S.B., Abbot of St. Joseph of Gerleve, near Coesfeld, preached the sermon for the occasion.

It was not possible to include in this one week all the manifestations desired. Therefore the Apostolic Nuncio, His Excellency Mgr Muench, celebrated a pontifical mass for young people on the feast of Christ the King, on 28th October. Up to the 10th November, the various schools of Münster attended mass at the cathedral, which allowed them to know and love it.

III. THE FESTIVITIES

Thanks to the preparation and to a carefully established programme, the festival had many happy results. The cathedral which can hold about ten thousand people, was full during the main services. The processions of pilgrims singing and praying were most edifying.

In spite of the intensity of the traffic, no serious accident had to be deplored.

Splendid weather which lasted up to Thursday 18th October, had permitted the pilgrims to follow the offices by loudspeakers from the square in front of the cathedral, and even from Saint Lambert church.

The hearty welcome given by the crowd to the sermons by the bishop witnessed genuine enthusiasm and sincere affection. When returning home, the pilgrims showed how much everything had pleased them. The success of the exhibitions was so great that they had to be extended beyond the original date.

This pilgrimage had been for many of the faithful, an occasion for personal sacrifice. For instance, pilgrims coming from Wilhelms-hafen (distant of about 130 miles) had left at 4 o'clock in the morning and were not able to return home before the next day after midnight. These cases were frequent by reason of the extent of the diocese. The population of Münster itself and from the neighbourhood, took a large share in the services, above all on the two Sundays.

IV. THE RESULT

This week of festivities with its pilgrimages exceeded all expectations. Besides the abundant graces received, these ceremonies brought the bishop and the diocese together. The connecting link was the majestic Cathedral. God's people of the diocese came in pilgrimage to the Cathedral of God in the episcopal town, and returned home enriched thereby. The wish was expressed from all quarters, that a pilgrimage of the diocese to the cathedral take place more frequently, every five years for example. The bishop and the Chapter declared themselves in favour of this initiative. It is unquestionable that the week in honour of the Cathedral in 1956 was fully successful and that its results are still felt to-day.

The Students' Pilgrimage

by Bernard OLIVIER, O. P.

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A pilgrimage and students ! Two words which would appear to have little in common, for as a rule the young look upon pilgrimages as acts of devotion which have a very limited appeal. But precisely on this point as on many other aspects of Christian life, their enthusiasm comes to life if they are faced with the real thing. Perhaps the chief characteristic of our present young Christian generation is its love of authenticity.

Certain types of tourist pilgrimages are very successful, though more with tourists than with true pilgrims. A students' pilgrimage needs to be authentic, serious, strenuous.

A few of these exist in Belgium, coming to us through ancient traditions. The best known are : the pilgrimage of the University of Louvain students to Notre Dame de Montaigu ; that of the Liège students to Notre Dame de Chèvremont and that of the Namur students to Notre Dame de la Sarte...

We will refer, in this essay, to the pilgrimage to Notre Dame de Chartres, chiefly because it is international and also because it is manifestedly adapted to the young.

It started about twenty years ago when a group of Paris students, following in the footsteps of Péguy, decided to go on pilgrimage to one of the most venerated western shrines. In the course of years it gained considerable development and in 1957 over 16,000 students of about 40 nationalities, among which more than 600 Belgians, participated. This pilgrimage takes place in the month of May, as far as possible at Whitsun, when this falls early enough, and lasts two or three days. It entails walking for about thirty miles, but above all it means the deep investigation of a religious

1. See biographical notice in *Lumen Vitae*, IX (1954), p. 373. — Address: La Pensée Catholique, 40, Avenue de la Renaissance, Brussels, BELGIUM (Editor's Note).

theme and a life of intense prayer and fraternal charity. In all that follows, this is the type of pilgrimage we bear in mind.

1. *The Meaning of a Pilgrimage.*

A pilgrimage must always be essentially a journeying towards God, symbolizing the life of every Christian and the life of the Church. When a pilgrimage is intended for students it must, as we have already said, be genuine in every way.

a) *A departure.* — First of all one must “ leave one's country, ” that is to say one's habits, comforts, ways of life, even the inevitable daily trials so easily magnified. A pilgrimage must always mean a *tearing away from routine.*

In the case of students, this departure is the more keenly felt in that it takes place — as do all other pilgrimages for students — within a few weeks of the final exams. No doubt, this fact and the resulting anxiety have something to do with the participation of a few of the students who hope, by this means, to obtain help from on high... But this is not generally the case. On the contrary, many hesitate to give up two or three days of valuable study. It really means a *tearing-away*, the sacrificing of three profitable working-days to the seeking of the Kingdom of God. A humble but genuine way of practising the precept of the Lord : Seek ye first the Kingdom of God.

b) *A journey on foot.* — A pilgrimage means trudging the road and the old saying of tramps, that the road gets in through one's feet, remains true. This walking exercise is not by any means the whole of the pilgrimage, and the intention is not to make it a sporting event by covering miles. But this effort of endurance is, for the young especially, an essential part of the pilgrimage, following in this respect the old tradition of pilgrims. Perhaps it is here that the mark of authenticity is more evident.

All that is necessary for the two or three days, equipment and provisions for the road, must be carried in a knapsack. On the Chartres pilgrimage, it is practically impossible to supply one's self on the way, one can barely fill one's water bottles at wayside fountains. Therefore, only what is absolutely necessary is carried and the weight of superfluities is very soon assessed. The lesson learnt is a sound and efficacious one of detachment, a true school of poverty.

Here again one finds a picture of life : a genuine pilgrimage is a practical way of learning the mysterious difference between what

is necessary and what is superfluous. It teaches to disencumber one's self. Suppose we had to carry daily on our backs all our impedimenta...

But it is not merely a case of trudging along under the burning sun and the weight of one's pack, or, as Péguy says : " all dusty, muddy, with the wind in one's teeth. " On the way to the shrine one is meant to pray and reflect. Prayer — real prayer — must predominate. The young are wellknown to dislike " saying lots of prayers, " but in reality they love " praying " and can do this very easily given the right atmosphere of authentic prayer.

Another essential element is meditation, personal and also in common. A pilgrimage is not simply a performance with a spiritual conclusion. It is meant to be a source of renewed strength all the way along, an occasion for reviewing the meaning of the Christian life, the permanent pilgrimage. Therefore, the day's march should not be too long or too tiring : the physical effort must not be such as to stupefy the mind.

Finally, the pilgrimage must be *a road of spiritual friendship* and of true charity. The meeting of students of different nationalities and customs, even of different beliefs, gives rise to wonderful opportunities for Christian charity. The very fact of the shoulder to shoulder effort, each carrying his knapsack, swallowing the same dust, getting soaked together in the rain, contributes to uniting the hearts : " with you I climbed the hilly road, with you I loved... " But above all, there is the mutual exchange of ideas, of difficulties, the prayers in common and the fraternal exchanges. It is an atmosphere in which everything is simplified.

c) *The arrival.* — One sets out in order to get somewhere. And the whole meaning of the pilgrimage is this arrival at a sanctuary, the dwelling of God. In all true pilgrimages the attitude of the pilgrims going up to the Temple of Jerusalem and saluting with joy, from the moment they perceive it, the walls of the Holy City, must be followed. Every shrine to which one goes on pilgrimage has something of this Jerusalem.

And for us Christians, nothing could conclude this wayfaring better than the celebration of the Mass. It is this which gives every pilgrimage — every life — its true meaning, centering on the renewal of the Sacrifice of Calvary and anticipating the final gathering of the faithful in heaven.

Incidentally ; the new legislation of Canon Law allowing for the celebration of evening Masses and reducing the Eucharistic fast, makes it possible to conclude most pilgrimages with the celebration of Mass.

d) *The return journey.* — This part of the pilgrimage is easily overlooked. Going away means returning, getting back to what one had left behind. This is where a new spirit should prevail. Returning from pilgrimage should resemble arising from prayer : though we have to devote all our attention to our immediate duties, the spirit of prayer, or of the pilgrimage, must remain and guide our conduct. The pilgrimage is only an interruption of daily life in the same manner as prayer. If the only traces it leaves are those of a pleasant souvenir to be brought up in conversations, it has not borne fruit. There must be a difference afterwards. It should be like a passover, the passage of God in our life.

2. *Preparation.*

As we have already said, one of the main features of the Pilgrimage to Chartres, is the choice of a subject to be discussed on the way. In latter years it was : the Mass, the Holy Ghost, holiness, etc. The subject of 1958 was "conversion" (or better still "meta-noia") : "Come back to the Lord, thy God."

The importance of preparing for these discussions is obvious. It would take more than two or three days to exhaust such subjects, or even to thoroughly investigate the essential points : the mere exchange of ideas on the road is already the result of hours of research. This is very evident for when dealing with insufficiently or badly prepared groups, there is groping, woolgathering and, all things taken into account, very little gained from these exchanges.

The organized preparation, through lectures and conferences to which those taking part are asked to come, goes on for weeks, even months. A guide-plan summarizes the fundamental doctrines, gives the angle of thoughts through questionnaires and refers to the best works to consult on the subject. Special meetings of future group-leaders ensures their adequate preparation.

The ideal is the preparation in chapter (we give below the explanation of these chapters), together with the chaplain and the president of the chapter : thus the members get to know each other beforehand and have already broached the subject together.

We will not go into the material organization : a pilgrimage grouping thousands of participants entails a careful study even a minuting of the itineraries, the establishment of camping-places, of first-aid services (ambulances — mobile dispensaries...).

3. *The Accomplishment of the Pilgrimage.*

Having taken the Chartres pilgrimage as model, we shall have

to follow it step by step and mention its special organization. Our example will be a two-day pilgrimage : from Saturday midday to Sunday night.

The students (boys and girls) are divided into three "Branches." The Péguy Branch, organized by the Centre Richelieu (Sorbonne), the Rambouillet Branch which chiefly includes the Law and Medical students etc., the Branch Grandes Écoles grouping the Science students. Within each Branch are various "Routes" following separate itineraries converging towards the halting-stages.

Single groups of about fifty pilgrims compose the "chapter" which is guided by its leader, a second-in-command and a chaplain. If the chapter comprises members of both sexes, each of its sections of 7 or 8 is homogeneous — boys or girls.

Following the take-off, immediately after the prayers and the blessing, the chaplain defines the exact part of the subject to be debated on the road — the main theme being subdivided to fit the stages, and the pilgrimage begins. The section-leader's role is to see that the debate is properly carried out, to revive it or, if necessary, recall it to mind. The chapter-leader and the chaplain pass from one section to the next. As a rule, after an hour's discussion, there is prayer in common and a time for silent meditation. One little point deserves to be stressed. The traditional prayer during the "route-march" is the "rosary of Chartres," the lively, lilting Hail Mary's which could be sung for hours on end and are often hummed for weeks after. It is one of the happy results of the pilgrimage to Chartres that it teaches the young to love the rosary.

Arrived at the halting-stage, the chapter is held. The chapter-leaders give out the results of the debates, if necessary these are rectified and the conclusions drawn. Then all, seated on the grass, unpack their provisions and put all in common.

The first evening the Branch is re-assembled for a great liturgical prayer. The year when Baptism was the theme, some students were baptized, their 5 or 6,000 road compagnons witnessed this, at the same time renewing their own baptismal vows. The pilgrimage on the Holy Spirit, which lasted three days, saw the first evening devoted to a para-liturgical ceremony on the theme of Fire, and on the second the sacrament of Confirmation was conferred on about ten students of each of the Branches, after an impressive announcement of the Descent of the Holy Spirit (the text of the Acts of the Apostles) in Latin, Greek, Russian and Chinese.

Finally, fairly late at night, the last lap of the road leading to the camping places, which often means another two or three miles to go. The pilgrims sleep on the floor in barns or sheds.

The second day, rising early, the morning prayer (Prime) is sung. The boys and girls rejoin their respective chapters. There is a period of meditation, and once more on the road for the next stage.

The last march is generally performed in silence. As soon as the towers of Chartres appear on the horizon the pilgrims sing, not the canticle of ascents, but the *Salve Regina*.

Penetrating into the town by the different entries, the variegated columns converge like a peaceful army towards the cathedral. Many attempts have been made to make this a silent procession, but it is difficult ; the people awaiting the pilgrims by the roadside keep saying : "Why don't you sing ? Sing your "Hail Mary ! " And endlessly as the students enter the cathedral, the "Hail Marys" succeed each other...

After the chapters have filed past *Notre-Dame de Sous Terre*, in the crypt, bringing her their intentions which, it is good to note, have always a missionary trend, the summit of the pilgrimage, *Holy Mass*, is said. And here it really takes, even tangibly, its whole meaning in this great gathering of a true community having only one heart and one soul around the altar of the Lord.

Made by rail, the return journey is a very happy one. The remaining provisions are used up, the first cigarettes produced, there is a mutual exchange of addresses and of autographed holy pictures. Tomorrow will see everyone back in the daily routine, but it will not be quite the same...

4. *The Outcome.*

Obviously, it is hardly possible to find out exactly what lasting results such a pilgrimage will produce. This is quite a personal matter and not one for purely subjective considerations. But various echoes which have come back, sometimes long after the pilgrimage, are worth noting, as with the passage of time the enthusiasm of the moment is abated.

a) *For the pilgrims.* — I think it can be said with truth that through the pilgrimage many have come to a better understanding of certain Christian values and dogmas of faith, and of their importance in every day life. For example, how many have said : "It is through the pilgrimage that I started to think of the Holy Ghost ; I had to go to Chartres to understand the meaning of the Mass." Even allowing for the exaggerations and sweeping statements of the young, it is a fact that many of them have made worthwhile discoveries.

Often one learns — or re-learns — to pray. The atmosphere is, of course, propitious. All the usual worries and troubles, permanent sources of distractions, are left behind. But isn't that precisely one of the aims of the pilgrimage? It brings one to a better understanding of the hierarchy of values and of the true significance of prayer in common which is part of this living liturgy. And this even in the saying of the rosary, for which — Heaven knows — the young as a rule have no very great devotion.

Perhaps what really counts the most, is the experience of fervour, which will leave a more or less conscious effect. I do not mean here that type of spiritual well-being which may just be a mass-phenomenon — this is something much deeper. Some of those who went on the pilgrimage more out of curiosity — or snobbishness — have lived through really fervent and sincere moments, learning anew the meaning of generosity, of fraternal love, of intimate contact with the Lord. Once experienced, this is not easily forgotten. Home again, therefore, the conclusion is obvious: there must be no falling back into the old tepid ways. A true pilgrimage is worth an excellent retreat and produces the same results. But, as with retreats, the same difficulty arises, that of remaining faithful to the firm purpose of taking one's Christian life more deeply to heart. This is not easy, especially if one remains isolated. That is why, after a pilgrimage, many students feeling the need of this fraternal spirit of fervour and mutual assistance which they have just experienced, seek to join one of the communities of Christian renewal which are becoming more and more numerous.

The meeting and resultant sincere friendships with students from different nations, races, etc. also leaves its profound marks, and helps to destroy not a few prejudices. For instance, I make bold to give the following typical example. Following the 1957 pilgrimage, a young Flemish student wrote: "Going to Chartres was really an overwhelming experience. I had always been told that the Walloons and the French were entirely superficial and irreligious and that there was nothing to gain but a lot to lose in contacting them. I was therefore amazed to find that my chapter colleagues, both French and Walloons, understood their religion much better and had much deeper convictions than those I experience in my own social sphere. It leaves me rather at a loss and obliges me to change my ideas on the matter, and I would very much like to remain in close touch with the activities of these French and Walloon students..."

b)... *for others.* — I believe this pilgrimage has a use for those who don't do it... as for those who do, because it bears witness.

Many, fired by the enthusiasm of the returning pilgrims, have made up their minds to go in their turn. But many others, content with just looking on, cannot help asking themselves certain questions. For instance, our village folks seeing the "Foyers Compagnons de St. François" marching along, parents and children, each carrying his knapsack and stopping to pray together at wayside shrines, may at first just shrug their shoulders, but thinking it over they are bound to say to themselves "there must be something behind all this!"

And when thousands of boys and girls come trudging by in all weathers, discussing with great intent, not motors or fashions, but the Mass or holiness, singing and praying together with no sort of false self-respect, it is difficult to remain indifferent. Here is seen a public confession of faith, a categorical affirmation. And its impact is noticeable each year as the pilgrims go through the dechristianized villages of Beauce. I will never forget that old man watching us pass from his doorstep and muttering to himself with a shake of his head: "It isn't true! God does not exist!"

But I would like to leave the last word to a Priest whose parish is on the road to Chartres.

"My parish here is very tepid. To the peasant, attached to his soil and his labours, God is a stranger. On Sunday last — you had passed through the previous day — as I was saying Mass I saw about a dozen young villagers at the bottom of the church. I became rather worried, as none of the men ever come to Mass here, expecting a row or a commotion, but I went on with the Mass and nothing happened. Afterwards, as I was in the sacristy, in walked the lads.

— Monsieur le Curé, you saw them pilgrims pass yesterday?

— Yes, I said...

— What a lot of them, and all in silence! What a crowd of girls! What a lot of boys!

— Yes, I said, still not understanding.

— Some were even saying their rosaries, just like that, walking along. And yet they didn't look like pious old-maids.

— Indeed they didn't, I replied.

There was a long silence and I got busy with a drawer waiting for the next move. Then the eldest, fiddling with his cap, suddenly blurted out:

— Say, Monsieur le Curé, seeing this has got us in some way. All that sort of thing hasn't meant much to us... But, Monsieur le Curé, couldn't we do something too?

And now there is a J. A. C. section here, and it is well worth letting you have camping-ground once in a while. So, please come again..."

VARIA

Religious Psychology

Faith and the Psychological Development of Children and Adolescents

by André GODIN, S. J.

International Centre for Studies in Religious Education, Brussels ¹

“ Faith, visualized not as the fact of being a Christian, but as the demands of growing into Christ: this is the essence of Kierkegaard's attitude. ”

(G. FESSARD, *Dialectique des Exercices*, Paris, 1956, p. 226).

When the philosopher or the theologian undertakes to define Faith and analyse its component parts, they very often have no idea of the astonishing variety of historical ramifications and the multiplicity of psycho-social factors which condition its concrete existence.

The present statement, intended as introduction to psychological problems (in no way will we deal with pedagogical matters), comprises a *first section* describing briefly *what Faith must be* to remain faithful to its theological essence (and theological definition) — a *second section*, the most important, will present *certain evident facts of positive psychology* concerning the origins and the main stages of development of a psychic nature in regard to Faith in children of normal environments — finally, in the *third section* we endeavour to compensate for the lack of truly scientific documents and studies concerning the child deprived of a normal home by giving some *impressions and observations made by educators*, underlining their importance as well as the particular difficulties encountered and the *definite investigations to be undertaken* in this domain.

1. This is the opening paper at an international meeting, called by Mgr Carroll-Abing at Fribourg (Switzerland) in June 1957 to study the problem of religious Education for children deprived of family. — Address: 184, rue Washington, Brussels, BELGIUM (Editor's note).

I. NATURE AND CHARACTERISTICS OF THE THEOLOGICAL VIRTUE OF FAITH¹

From the theological point of view, Christian Faith is a gift of God (a supernatural virtue) which, on His testimony, invites and helps us to adhere to the mystery of salvation through Christ and to the means of achieving this within the Church.

Faith is a threefold supernatural affirmation : as to its principle (God effects it within us), its contents (the revealed truths), and in its destination (the vision of God promised to the adopted sons).

To quote the words of a contemporary theologian², Faith, the theological virtue, is both an *attitude of soul* and an *assent of the mind* : an attitude which turns wholly to God, the Saviour, in answer to His call (in this respect, Faith is not actually distinguishable from love and submission : “*Fides per dilectionem operatur*”) — an *assent of the mind* where the central motivation (the testimony of God) establishes the supernatural certainty of revealed truths, obscurely visualized in the dogmatic pronouncements and lived by those who hope for salvation through God alone, looking beyond the signs by which He reveals Himself.

Such, briefly summarized, are the main-springs of our theology of Faith. Let us add a few consequences on the level of descriptive psychology, choosing them as the resultant of positive psychology (inquiries and empirical observations) which we shall present immediately afterwards. We must bear in mind *five psychological characteristics of living faith* which we will loosely connect with five periods in the development of adolescents and children — beginning with those characteristics which presuppose the most advanced psychological maturity.

i) Living the Faith is always, in some manner *an experience of love and de-centration* : Another is the *principle* of my adherence, and is also its end. This goes for the personal attitude as for the

1. This article does not deal with the *contents* of faith and has left out entirely the problem of religious instruction insofar as it deals with the transmission of revealed truths. It is deliberately that we have adopted the dynamic and progressive aspect of the *attitudes* within the faith. The actual doctrinal aspect is evidently essential, but it is more directly dependent on the *intellectual* powers of the child and does not lend itself to the differentiation which the child deprived of the benefit of a home deserves from the point of view of his *affective* losses.

2. AUBERT R., *Le problème de l'acte de foi*. Louvain, Publications Universitaires, 1950², pp. 691 and ff.

assent of the mind. Therefore to attain to mature faith, it would not suffice to take on an attitude of courage, energy, constancy, or even proselytizing. These natural virtues are in themselves too shallow to support the virtue of faith. Love is needed here: an acceptance of the action of others and of subordination to it, which is taken up and assumed by the agapé, by the gift of God. Truly, the commitment to faith calls for courage, will-power and perseverance, but it is also the acceptance of a risk derived from an experience of love.

Regarding the assent of the spirit, it is necessary to point out that the "reasons for believing" are not, humanly speaking, so compelling that it is possible to speak of evidence excluding all doubt. We would stress this point because it seems that a certain "rationalist exigency" in the nature of an obsession (frequently found in our modern culture with its element of anxiety) leads souls away from the faith and from the risk involved in an ultimate commitment.

This kind of attitude, as also the intellectual assent, calls for psychic dispositions which, as a rule, are only found towards the *final stage of adolescence*³. Previously — or in default of this maturity — the theological faith is present and active (as it is from baptism) but it is impeded in its psychological manifestation of the plenitude of its fundamental characteristics.

2) Faith lived always brings, to a certain degree, *the knowledge of sin*. It is in God *our Saviour* that I believe, and the abyss of sin itself is only known to me through the generosity of the divine call. To attain to adult faith, therefore, an exact morality, an irreproachable conduct and a pure conscience do not suffice. Doubtless, religion calls for good works, but these accomplished in a spirit of egocentric sufficiency cease to maintain the contact with God, while sin itself, bringing home the need for forgiveness, can better develop it.

We think that the point of psychic maturation which corresponds to this state of faith is normally reached at the age of *puberty*.

3) Faith lived remains an *acceptance of the mystery*: an obscure meeting with God *beyond those signs* by which He reveals Himself and saves me. Christ Himself is God, but the unfolding of His historical life appears to me as the emblem of divine charity. Faith

3. In this connection see ALLPORT G. W., *Becoming*, New Haven, Yale U. Press, 1955, p. 94.

enlightens me as to the significance of the Church, the same applies to the sacraments whose efficacy lies in the faith. Symbols are an essential part of religion as lived, just as were the parables announcing the Good News. The awakening and development of the "symbolic sense"⁴ that aptitude to read a spiritual meaning within a material sign conditions the faith psychologically and protects it against the "magic" tendency. The sacramental signs themselves are not "magic" ways of transforming our personalities: they are meant to be approached and received in a spirit of faith — that is to say — as mysterious contacts between the saving action of God and the free will of men. And though their effect is not in proportion to our dispositions they do not bring us into relationship with God after the manner of a talisman, without any spiritual activity on our part. It seems that the development of the symbolic function required to see beyond the material sign is usually arrived at towards the ages of 11 or 12 years in boys, while in girls it comes a year earlier.

4) Lived faith brings with it a *sense of expectancy, of hope*: the saving power of God does not cause an upheaval in the established order. His immanent justice is not immediate: it is none other than the long-term victory of His love.

Infantile anthropomorphism and "animist" causality⁵ only allow for an imperfect prayer of faith which brings no immediate or visible triumph of the good man over the bad, or over adversity, or on the fatality of secondary causes. We must know how to wait: faith impels us to think in *terms of eternity*, transcending the time limits of our human desires. Through faith we call on an infinitely good God, but without subordinating Him to the requirements of our immediate necessities.

Normally, it is from 8 to 12 years that the anthropomorphic and animistic characteristics disappear, as do those which enclose in short-time provisions, which inevitably stamp the psychology of the faith lived by the youngest children.

4. For further information on the awakening and development of the symbolic function see GODIN A., "The Symbolic Function", in *Lumen Vitae*, Vol. X (1955), n° 2, pp. 277-290.

5. In addition to the scientific experiments mentioned later, profitable reading on animism and magic thought will be found in the short, suggestive article by SCHURMANS J., "Santé mentale et formation religieuse à l'âge pré-scolaire" in *Santé mentale et formation religieuse* (Brussels, Assoc. Cath. d'Hygiène mentale, 5, rue Guimard, 1955, 57 pages).

5) Finally, faith lived usually coexists with *a joyful assurance, a happy security*, and *a longing to share with others*: all of which brings to mind the state of a child within its family where a twofold tenderness guides him firmly and warmly, together with his brothers and sisters towards maturity ("in mensuram aetatis plenitudinis Christi").

The fundamental affective structures, the nature of which depend on the *6 or 7 first years* of life, play an important psychological part in active faith. *Frustrated anxiety, fear on the defensive, or conquering aggressivity* do not tend towards the plenitude of faith: these human characteristics of psychological existence, reactive and compensatory, can eventually uphold lines of conduct which *outwardly* have a positive function in the practice of religion and in the individual development of faith. But, based on egocentrism, they are destined to collapse (as are all attitudes wherein remain traces of idolatry), so that the call to true charity may be heard. Faith is not within us to compensate for our psychic deficiencies; as a gift of God, it is a call and a help to place our free-will under the aegis of love and of charity.

II. PROGRESSIONS (STAGES OF PSYCHOLOGICAL DEVELOPMENT)

1. *Early Childhood (2-8 years).*

Dating from Pierre Bovet⁶, no doubt is left but that the awakening of religion in which active faith finds psychological roots comes via the parents.

This can be understood in three ways which complete each other, but are of unequal value: 1^o The sociological and to a certain degree *exterior influence* of the parents. It is, for instance, noticed that the majority of children of Catholic parents remain Catholic, and those of Protestant parents remain Protestant, in those countries where various Christian forms of religion co-exist. This fact also explains the answers obtained by Brother Étienne⁷ to the question: "Within your own circle have you met Christians who have helped you by their example? Where? How?" From 14 to 15 years, 4th

6. BOVET Pierre, *Le sentiment religieux et la psychologie de l'enfant*, Neuchâtel, Delachaux, 1951 (2d éd.).

7. Frère ÉTIENNE, "Une enquête sur la morale", in *Catéchistes*, 1956, n° 1, p. 44.

and 3rd Forms (804 replies came from Catholic schools) school friends headed the list (23 and 28 %), adults followed (21 and 18 %), priests (9 and 12 %), etc. Finally parents with 3 and 6 %. The influence of parents is here understood in a very superficial sense, whereas it is in effect far more durable and profound.

2º The *conscious image* of the Father (or the Mother) has a bearing on the ways in which the child will ultimately visualize God. Thus Allport⁸ relates the case of a child of six, in a great state of anxiety, who suddenly refused to say "Our Father." His reason was that God being so good could not be a father, as his was a drunkard and a traitor... "He had not as yet," writes Allport, "passed from the concrete image to the abstract notion fitted to a more advanced stage."

3º But there is an intimate, deeper and *less conscious way* through which parents indirectly influence the religious awakening of their children : it is in the manner in which, through their own mutual relationship and that extended to the child, they satisfy his affective needs. What the child has to learn on the *authority* of God, on *His care* for us, on *His unceasing forgiveness*, is not primarily learnt in an abstract way through the catechism. If all goes well, he has already lived, felt and seen all this. The " *attributes of God* " are discovered through living with the father and mother. If there is discord between the father and mother, the foundation for the intuitive assimilation of religious values is lacking. The doctrinal concepts will reach the intellect but only with difficulty penetrate the psychic depths and equally so the awakening of the soul's acquiescence.

Within this line of thought, let us read over the accurate and profound views of Dr. Oswald Schwartz⁹ (adding a word of commentary on the religious aspect of the matter) : " *The mother* normally gives the child the feeling of being at home in the world. She is the *main source of security*. The child must know that in spite of his failings, weaknesses and errors, he can always have recourse to her. Maternal love has often been described as the unconditional acceptance of another being. In effect, the child always wants to be accepted and loved by someone. Lacking this, when he reaches manhood, he will for ever be seeking, without ever finding, this comforting experience. The true meaning of marriage may even

8. ALLPORT G. W., *The Individual and his Religion*. New-York, Macmillan Co, 1950, p. 31.

9. SCHWARTZ O., *Psychologie sexuelle*, P. U. Fr. Paris 1952. — Introd. F. Duyckaerts, p. XXII.

escape him : he will endeavour to find security and complete acceptance from his (or her) partner in life, and will not find what his infantile heart claims : the time for maternal love is past. " Or else, he will endeavour to obtain from an abnormal devotion the unconditional and affectionate acceptance of which his childhood was deprived. This gives rise to a possessive piety towards God, an insipid and sentimental attitude to religion, which far from being favourable to normal development, fixes it permanently in its infantile limits.

Schwartz goes on to say : "*The father represents those values* which give life its significance. He has to lead the child to the threshold of adult responsibilities by giving him confidence in himself, burdening him with tasks neither too heavy, nor too light. He is the one who will teach how to act. His approval or reproof will be neither arbitrary nor capricious... The child whose early life has been devoid of this gently stimulating paternal influence runs the risk of never being capable of giving himself to a determined undertaking. He will increase the number of those anguished souls who find no way of justifying their existence and refuse to dirty their hands." It is also possible to note (for instance in a young girl who has had to endure excessive indifference on the part of her father) a strange feeling of discomfort which will last her all her life in her dealings with God. Or else there is the playfulness of the little girl trying to "get round" her father by loving and affectionate ways, which prolongs itself in an attitude of "power-politics" towards God. Attitude which can later show itself to be fallacious and plunge the young woman into depression and religious despair. It is a fact that many false religious dispositions owe their origins to the unsatisfied, or exasperated needs of the child in regard to his parental relationships.

How can we represent the progressive ascent towards God as originating from the very first years of parental relationship ? In three ways which we will just simply state.

a) *Through a participation in the religious attitude of the parents.* It is the most effective way and that which gives the best results where religious pedagogy is successfully carried out within the family. The child senses after the manner of a reflection, through the *authority* of the father, or the *kindness* of the mother, the *source* of a higher authority, of a greater benevolence, to which the parents occasionally make reference in the course of daily life.

b) *By outstripping certain affective structures* which cultural education instils into the child, thus creating new requirements :

longing for beauty (admiration), need for order (cleanliness, neatness), desire for creative and constructive activity, etc. These are merely stages of a good education, but they have an influence on the type of philosophy lived by the adolescent and the adult, and they also affect the mode of approach to God, salvation and the hereafter.

c) *By supplementing parental limitations.* Bovet (o. c.) has particularly emphasized this point, perhaps even too much so. It is evident that when the child perceives that his parents are not all-powerful ; that his mother can be arbitrary or unfair, his father weak and untruthful, or again that there are certain contradictions (however small) between the scale of values within his family circle and those by which he is judged at school, he feels obliged to call on some omniscient, omnipotent and perfectly good being to whom he can have recourse as to his secret witness (even at times against his parents) to achieve a fair judgment. It is evident, of course, that this third mode of access to God is neither the only one, nor perhaps the most important. Taken on its own, it would oblige us to the following conclusion which is obviously erroneous : the greater the parental deficiencies and limitations, the more the child has need of God. If this were so, those who have no parents would turn into beings desperately clinging to God. Evidently, such is not the case ; the true recourse to God does not tend to an egocentric desire for affective compensations. The greater the basic equilibrium achieved within the first years of life, the better the possibilities of a broadening out of the richness of the divine message in the adolescent and adult.

From the pedagogical point of view, therefore, God should never be made use of by parents in their task of education as a means of bringing pressure to bear through religion (" If you are naughty, the priest will come and take you away "), as an auxiliary to weigh down the child's sense of wrong-doing (God sees everything... that is all the child's misdeeds), as a sterilizer of intellectual curiosity (" Why is it raining ? Because the good God sends us rain "). These are only caricatures of religion and without future in the true development of the child. Equally, religion must never be allowed to serve the child as a means for evading his duties and obligations as a human being : he must not be permitted to bully his little sister because at night he " says his prayers like a little angel, " nor must visits to the Blessed Sacrament nor good marks at the Catechism class be allowed to obliterate the fact that the boy is lazy or given to domineering his school-mates.

The gravest difficulty in matters of religious growth comes from the affective structures of those early years. The anxious child, or the child suffering from a complex of fear, guilt, or compensatory ambition, not only does not arrive at the fullness of true religion lived "for the service and glory of God," but he misunderstands the religious message taught him. And this misunderstanding influences the smallest details of the lessons on religion. We have shown how young children who (through home privations for the most part) suffer from an anxiety complex, have a very different appreciation of the biblical story of Abraham and Isaac, than have others. For them, identifying themselves very thoroughly with Isaac, this episode (meant to demonstrate the protection of children by a God who rejects the sacrifice of the first-born) carries a different message and produces a new source of anxiety¹⁰.

2. *The Second Stage of Childhood (8 to 12 years).*

We can obtain some idea of the evolution which ordinarily takes place in children of these years through the works of Clavier¹¹, Gesell¹² and, at least indirectly, of Piaget¹³.

Clavier and Gesell present very convincing gradations showing that the child passes from absolute anthropomorphism (God wears a robe, picks flowers, lives in a terraced house, etc.) to a mitigated anthropomorphism (a man who cannot be touched, whose house is filled with angels, etc.) and finally to a certain spirituality (God is everywhere, lives in our souls, is invisible, etc.). In equal degrees of schooling, girls are ordinarily ahead of boys by about one year, as they are in temporal matters. The themes of power and life, in the first place frequently associated with divinity, give way little by little to those of justice and finally of love. From the age of five, when the child easily makes God responsible for every unexpected event (especially of a punitive nature) he passes on towards 7 or 8 years to the discovery of a certain dualism in the religious world (heaven and hell, God and the devil, etc.) and then on to a degree of scepticism charged with curiosity and leading to progress in purifying his notion of God and of His attributes. Fear which seems

10. This is a summary of the inquiry published under the title 'Isaac at the Stake' in *Lumen Vitae*, Vol. X (1955) no 1, pp. 65-92.

11. CLAVIER H., *L'idée de Dieu chez l'enfant*, Paris, Fischbacher, 1926².

12. GESELL A. et ILG F. L., *L'enfant de cinq à dix ans*, Paris, P. U. Fr., 1953².

13. PLAGET J., *La représentation du monde chez l'enfant*, Paris, P. U. Fr. 1947.

Le jugement moral chez l'enfant, Paris P. U. Fr., new edit., 1957.

to reach a maximum towards 8 or 9 years and then continually decreases (if one judges by the overall statistics) until the age of 12 and after. But, of course, the anxiety-ridden children develop badly or fix on certain attributes of God which misrepresent the true Christian message.

But it is specially through Piaget that we acquire a precise knowledge of the mechanism of reaction to an immediate immanent justice. In ordinary little stories, the theft of apples, for example, if the planks of an old bridge, rotten with age, give way and the little thief falls into the water, the young child easily sees ("animistic") intentional intervention. This animistic interpretation decreases gradually from the age of 6 (86 % of the children) to the age of 12 (34 %). But in a class of intellectually "backward" children of 13 to 14 years there were still 57 % answers of the animist type. We know what long preparations were needed in the days of the Old Testament for the religion of the chosen people to lose the conviction that God punishes the sinner already in this life (see the teaching of the Book of *Job*) and gradually to grasp the notion of the infinite patience which is the outcome of Divine Mercy. God does not govern our world of men by a succession of miraculous interventions. And anyone expecting to see the punishment of the wicked in this mortal life is liable to fall to doubting God as his experience of life develops. It would probably be possible to demonstrate — through research following a method similar to that of Piaget — that frustrated children remain more attached than others to this childish animism and to a way of prayer which places God at the disposal of their immediate needs. Conversely, children brought up in an atmosphere full of love and trust can put up with absences more and more prolonged, not only on the part of his parents, but also of God, of the God reached through faith.

3. *Pre-Puberty (12-14 years).*

Towards the end of the preceding period, we see many children turning towards the more ritualistic aspects of religion and piety. Well-performed gestures, a fixed number and order of prayers, the punctual accomplishment of the rites: such is the spontaneous religion of many 10-year-old children. The well-founded works of Mathias ¹⁴ and of McDowell ¹⁵, can give an idea of the slow

14. MATHIAS W. D., *Ideas of God and Conduct*, Teachers College, New-York, Columbia U. Press, 1943.

15. McDOWELL J. B., *The Development of the Idea of God in the Catholic Child*, Washington, Cathol. U. of America Press, 1952.

progression towards higher spiritual notions of prayer and religion, disentangled from the "magic" aspect of the materially effected rite and tending to the accomplishment of the liturgical gestures in a more profoundly symbolic spirit ("Is not a sacrament the outward sign of an inward grace?").

A rather remarkable fact, pointed out by Mathias, is that the children who take the longest to discard the attitude of fear towards the Divinity, are those coming from non-practising families. It is also noted that the increasing spiritual notion of God is negatively co-related with the teachers' remarks on the submissive and adapted behaviour of children within the school; it would seem that certain children's precocious personalities converge simultaneously to an accentuated maturation of the image of God and a spirit of opposition to conventions.

On his part McDowell shows that the consciousness of human liberty asserting itself before God ("God cannot force us to do what we do not wish") exceeds 50% of the 11-12 age-group and reaches 75% at 14-15 years.

It seems too that the fact of having badly negotiated the earlier stages entails a prolongation of those attitudes towards a redoubtable God who is to be placated through the performance of certain rites, and whose attributes of avenging justice far overshadow the love and mercy He bears us.

4. *Puberty (14-16 years).*

Researches and investigations within this age-group, reveal the strong "moral" aspect of religious considerations. The predominant religious obligations centred on morals (with a very definite bias on sexual problems), and on the sense of guilt, play a considerable part in the affective ties which bind the young man and the young girl to religion (especially in the Sacrament of Penance) unless, on the contrary, they contribute to a turning away from religion. In this connection, reference can be made to the investigations of Fr. Delooz¹⁶, of Brother Étienne¹⁷, of the French research published under the title "A qui irions-nous?"¹⁸

16. DELOOZ P., *La foi des élèves de l'enseignement d'État en Belgique*, in *Nouvelle Revue Théologique*, Louvain, January 1951, p. 37.

17. Frère ÉTIENNE, *o. c.*, p. 40.

18. *A qui irions-nous?* Inquiry into the meaning of Christian life (950 answers, 15-18 year old youths in France). Centre d'Études Pédagogiques, 15, rue Louis Davis, Paris, 1956. The wording of the questions oriented the replies towards ambition and wealth in so far as they are the principal obstacles to a Christian life.

Ausubel has demonstrated that children coming from ab normal family circles have a tendency to linger within a rigid form of morality (at times rejected with violence) and consequently their religion seems to center on a deep sense of guilt.

It is, of course, extremely important that man should adhere to God as the sinner awaiting forgiveness and salvation from Him alone. Nevertheless, it seems to us that religious pedagogy should particularly be on guard against the following points : religion and moralism (or morals) should not be treated as identical, religion calls for good morals but these are not automatic guarantees of a true Christian religion — direct the psychic sense of guilt on to other and more varied matters of conduct, sexual ones are of themselves, and naturally so, very prone to a sense of spontaneous culpability—an attentive and carefully-handled education helping to discern the sin in actions and the sin in thoughts (making the distinction between “ thoughts ” and “ consenting ” to thoughts, which the scrupulous fail to do, and this is just the age when moral-religious scruples develop) — finally, a well-balanced assimilation of the two notions of authority and love (in God) combining in an ever-ready pardon, in which the malice of sin is appreciated in the light of God’s goodness, not the generosity of God measured to the importance of our sins (as in all those whose religion remains stamped with a more or less conscious egocentrism).

5. *The Adolescent (16-18 years).*

We have dealt, in the first part of this article, with the outcome of faith at the end of adolescence and in the adult soul. This is the age when the problems of religious doubts arise : intellectual doubts (in students), or more insidiously under the pressure of social conditions (in the young working-class adolescents who discover a world practically closed to the supernatural). From the pedagogical point of view, we think it would be unwise to lay great stress on what is sometimes called “ Christian evidence, ” and that one must allow for a certain element of doubt corresponding with a certain degree of speculation even in the midst of adherence to the faith. Recent investigations by Fr. Delooz¹⁹ show that in a group of 1.200 girls between 16 and 20 years old, the purer the motives for belief, the greater also is the tendency to doubt — while there

19. DELOOZ P., *Une enquête sur la foi des Collégiennes*, Éditions du Foyer Notre-Dame, Bruxelles. *Une enquête sur la foi des Collégiens*. Éd. du Foyer Notre-Dame, Bruxelles, 1951 (2d ed.).

is no connection between doctrinal errors in matters of faith and the frequency of doubts.

Concluding this second part, we would again stress the importance of the first years of life on the ulterior development. On the psychic level (the only one, as we have previously said, which is the subject of strictly positive and scientific research) the general law of recapitulation must always be taken into account: the entire past affects our way of living the present moment. Any disturbance or deficiency at one stage or other continues to bear consequences and to influence all the others, either by obstructing the development (these are the worst cases) or (at the least) by inducing ways of living or feeling intended, at best, to compensate for the deficit. This is why those earliest influences are the most important and the hardest to rectify in later life.

III. DIFFICULTIES INHERENT IN CHILDREN DEPRIVED OF FAMILY LIFE

We would have liked, in this final section, to base ourselves on well-founded positive research, as in the preceding one. Unfortunately, this is not possible, we will have to limit ourselves to a few empirical observations more in the nature of impressions received by educators. We will use these both as an opening for the discussion and as an incentive for further research which, however, are bound to be difficult.

1) *The characteristics of the bereft child*, in secular matters (intelligence, nervous energy, affectivity, etc.) are actually much better known than they were thirty years ago. The works of Jenny Aubry, Bowlby, Goldfarb, Spitz, Theis, etc., have thrown considerable light on the critical periods and disastrous consequences which the deprivation of a family, especially of a mother, occasion.

In the religious domain unfortunately, we can only go by certain impressions which, though fairly unanimously agreed, are not easy to connect with specific evaluations and co-relations. We can here refer to articles by Fr. Cruchon ²⁰ and Madame Donatil ²¹, and

²⁰ "Manque de personnalité des adolescentes dans les manifestations de leur vie religieuse" (summary of the report by P. Cruchon, S. J.) in *La Religieuse d'Action Hospitalière et Sociale*, Paris, November 1954, p. 267.

²¹ DONATIL-BARMARIN R. M., "The Doctrine of Divine Love: a Psychological Difficulty Met with by Catechists Among the Children Deprived of Family Influence", in *Lumen Vitae*, vol. X, 1955, n° 4, pp. 564-568.

two interesting reports on the role of the father in the volume "*Vaterproblem*"²².

Madame Donatil has stressed the difficulty of transmitting the doctrine of divine love to children deprived of a home. She shows too that the mere absence of parents (actual orphans) is not so harmful as the permanent impression left on children who have been ill-treated, or have been witnesses of their parents' unworthy conduct (drunkenness, debauchery). Father Cruchon speaking of a reformatory for delinquents (girls), establishes the following religious characteristics : — conformism allied to a certain degree of superstition — motives of self-interest in religious behaviour (to win good opinions) — extraordinarily good imitation of a teacher one has "fallen" for — excessive emotionalism leading, at times, to pseudo-vocations of a purely sentimental nature encouraged by dreams of promotion.

While gathering material for this report, we asked M^{lle} Colette Lauwers, who gives much of her time to the religious training of the children of a large Belgian home for orphans (Brugelette), to pay special attention to those children whose family circle was disunited or non-existent, setting aside the mentally-deficient or other seriously unbalanced cases. These are her findings from the religious view-point : — The "Omnipotence" is the most impressive characteristic for the 7-10 year-old, and the fear of the Great Judge — where the subject of love is assimilated, it is in connection with those joys and good things one is actually longing for — one frequently hears talk of "the end of the world" (longing to escape ? need for security ?) — there is also a particularly vivid identification of God with the person who teaches religion. Among the older girls in many cases it seems that moralism (system of social restraint imposed by daily life) actually replaces religion properly so-called ; when they go out to work and achieve freedom, it also means that they discard all religious practice. The element of "Sin" which rests on lack of discipline, plays a great part ; confession also, is looked upon in certain cases as a means of regaining favour... with the community. However, there seems also to exist on quite a different plane and in a certain measure, a hidden conception of God detached from any organized religion, but they do not succeed in really making it a part of their lives. The prayer attitude remains essentially one of "requests."

It is not difficult to relate these characteristics with the main

^{22.} *Vaterproblem in Psychotherapie, Religion und Gesellschaft*, written and published by Dr. Wilhelm Bitter (note especially the contributions by A. Köberle and O. Haendler), Stuttgart, Hippokrates Vg. 1954.

stages of psychic evolution, the basic features of which we have retraced in the second part of this article. However, it seems advisable to try to ascertain in what measure these traits are due to the absence of a family ; under what aspect (no mother, no father, no settled home circle) ; at what age ; lacking what possible substitutes, etc.

2) *Are there nothing but deficiencies ?* Observing first that many of the characteristics mentioned in the documents cited above are also evident among a great number of children brought up in normal families, it would seem that perhaps they are just more frequent or more marked among children lacking families, without for all that showing a really qualitative difference...

But, from the religious point of view, is there nothing to be gained by a boarding-school education ? Following certain opinions one could place on the "credit" side : — a diminution of class prejudices, the starting-point of a more universal charity regardless of social spheres — less culpability due to scruples (obsessional), this often comes from an over-rigid supervision which is not usually the case with children living in communities — a greater degree of submission in the sphere of mutual aid, at least when it is provided for by the rules or by the institute.

3) *The difficulty of being more precise* comes, first of all, from the great number of substitutes which, psychically, are placed at the disposal of children deprived of parents. Every child classed as orphan (socially) is not a (psychic) orphan. Symonds²³ has described various substitutes which automatically come into action to preserve affectively the child from the harmful effects of the loss of parents : identification with a substitute (an uncle, an older friend, a member of the staff of the institute), idealization of the deceased parent (here again, the orphan is privileged compared with the child of unworthy parents who have abandoned him or from whom he has been legally separated), etc. The actual occasion, natural or imposed, when the child becomes an orphan has, of course, considerable importance. Madame Favet-Boutonier²⁴ has given detailed descriptions of four such occasions producing completely different psychic results. This is the sort of research our group should undertake in order to assess subsequently the effect the loss of the family has on the awakening of the religious sense and on the assent to the fullness of faith.

23. SYMONDS R., *The Dynamic of Parent-Child Relationships*, Teachers College, Columbia U. Press, 1949, pp. 104 ff.

24. BOUTONIER J., "L'enfant orphelin", in *Conférences de l'École des Parents*, Paris, April 1950 (N° 7).

What People Expect From Priests

By Rev. J. M. JAMMES¹

In 1953, *Lumen Vitae* published the results of an enquiry made in Catholic secondary schools in France. We want to compare here this study of what young French people think of the priestly life with what American men and women expect from their priests. It is, however, necessary to indicate first some important differences between the two studies.

While Father Babin's inquiry was limited to boys and girls from 11 to 19 years old, the 389 American people interviewed were all older and their average age was 35. The French youth were asked to make a choice by order of preference between 10 different types of priests and were then invited to draw the portrait of a priest and to say by what qualities they had been impressed in the priests they had met. On the contrary, in order to avoid any bias and not to influence the answers of the respondents, American men and women were presented with very general questions in which no choice was ever suggested. The questions raised before the American public were, therefore, intended for a qualitative analysis of attitudes towards the priest. It was, however, possible to classify these answers and to obtain quantitative results which could be easily compared to the ones obtained through French Survey.

* * *

A re-interpretation of the French results: A statistical analysis of the table presented (p. 642) by Father Babin is, however, the first thing to do. In this table where the order of preference given to the different types of priests is indicated we see that the foreign

1. See biographical note in *Lumen Vitae*, VI (1951), p. 133. — Address: 1850 W. Garfield Blvd., Chicago 9, Ill., U. S. A. (Editor's note).

missionary was given the first rank by 46 of the pre-adolescent boys. We could, therefore, believe that older boys appreciate less the qualities and the duties of a foreign missionary. But we must take into account not only the first but also the second,... and the last ranks. We find that 17 pre-adolescents and 23 adolescents give the 2nd place to the foreign missionary. While 8 pre-adolescents leave him in the last four places, two adolescents only put him in the 7th and 8th places. It is therefore necessary to find a better statistical device to evaluate and compare these results.

TABLE I
THE TYPE OF PRIEST PREFERRED

PREFERENCE	PRE- ADOLESCENTS		ADOLESCENTS		OLDER CHILDREN			TOTAL
	Boys	Girls	Boys	Girls	Boys	Girls		
Foreign Missionary	254	219	228	256	321	269		1,547
Priest working among the poor-and work- ing classes	342	366	376	337	327	340		2,088
Priest worker	433	556	342	365	418	375		2,489
Priest occupied with Youth	482	455	474	362	470	402		2,645
Parish priest	532	518	563	510	427	475		3,025
Preacher of Missions and retreats	576	580	578	581	566	612		3,493
Catholic Action Chaplain	614	667	603	672	596	652		3,804
Priest teacher	687	671	713	663	749	631		4,114
The monk	765	706	738	789	660	682		4,340
Priest in charge of a shrine of Our Lady	680	774	673	804	885	865		4,681
TOTAL	5,365	5,512	5,288	5,339	5,419	5,303		32,226

We shall give to every type of priest one point if it has been put in the first rank by one of the adolescents, two points when in the second rank... and evidently 10 points when put in the last rank. The first line of Table I¹ will now be :

46 34 51 20 30 6 14 16 27 10

1. *Lumen Vitae*, 1953, p. 642.

To know what was the actual order of preference given to the various types of priests by the different types of adolescents, it is now necessary to make for each one of them the addition of the points obtained in every rank. The foreign missionary, for example, has a total of 254 for the pre-adolescent boys and a total of 228 for the adolescent boys. It is evident that the type with the least number of points is the first by order of preference and the number of points may range from 100 to 1000 if a whole group would give the first, or the last, place to the same type. In the particular case of the foreign missionary both groups give the first rank to him but the adolescent boys emphasize even more their first choice (228 points versus 254). This new statistical device make possible a better comparison between the different groups of children for each type of priest. It is evident that some of Father Babin's statements have to be challenged. It is not true, for example, that the elevation to the first rank by boys and girls lessens by 50 % after the 16th year. We see, on the contrary, that *the girls above 16 years of age emphasize the missionary quite as much as the boys under 13 (269 versus 254)*. When we compare the total number of points obtained by the missionary for the 400 adolescents and pre-adolescents (957) and for the 200 older children (590), we find that proportionally-wise the increase has been

$$590 \times 2 = 957 = 223$$

The announced percentage of 50 % is now reduced to a mere 23 %.

The conclusions concerning the priest occupied with youth also have to be revised. It is true that this type of priest takes the fifth rank with the boys above 16, but this lower ranking is such a relative one that in reality boys above 16 give this priest more importance (470) than the adolescent boys (474) and the pre-adolescent (482). The older boys, therefore, do not experience any reaction against priestly interference but, on the contrary, seem increasingly to welcome it. *Among the girls the adolescents are certainly more in favor of the priest working among them (362) while the older ones are more reserved (402).*

TABLE II

TABLE OF RANKING FOR TYPE OF PRIEST
PREFERRED BY BOYS AND GIRLS OF PRE-ADOLESCENT,
ADOLESCENT AND OLDER CHILDREN GROUPS

TYPE OF PRIEST PREFERRED	PRE- ADOLESCENT		ADO- LESCENT		OLDER CHILDREN		AVERAGE RANKING
	Boys	Girls	Boys	Girls	Boys	Girls	
Foreign Missionary	1	1	1	1	1	1	1
Priest working among the poor and working-classes	2	2	3	2	2	2	2
Priest worker	3	5	2	4	3	3	3
Priest occupied with Youth	4	3	4	3	5	4	4
Parish priest	5	4	5	5	4	5	5
Preacher of missions and retreats	6	6	6	6	6	6	6
Catholic Action Chaplain	7	7	7	8	7	8	7
Priest Teacher	9	8	9	7	9	7	8
The monk	10	9	10	9	8	9	9
Priest in charge of a shrine of Our Lady	8	10	8	10	10	10	10

To make quick comparisons between the different groups, we may use tables I and II in which the different types are classified by points and by ranks. Interesting changes may be easily spotted, like the relative preference given to *the monk* by the older boys and girls. The increasing differences between boys and girls in their evaluation of the teacher is also highly interesting if not particularly significant. In every age group the boys who probably have *priests as teachers* are even less enthusiastic for a teaching priesthood than are the girls, but the difference of 16 points for the pre-adolescents, becomes 50 with the adolescents and 118 for the older ones. The girls' understanding and acceptance of the priest teacher increase with their age, while it is just the contrary for the boys.

Some limitations, however, should be set up before more definite conclusions. In every group of 100 children the total of points given to the 10 types of priests should necessarily be $55 \times 100 = 5.500$. If the 6 totals (cf. table I) are all different it is because of some errors in the figures published in *Lumen Vitae*. The adolescent girls, in Father Babin's table, for example, total only 95 and not 100 in their order of preference for the priest working

among the poor. On the other hand, they total 109 when they have to decide for the tenth rank of the different types of priests. The pre-adolescents have 105 answers for the first rank and 109 for the second, but only 87 for the last rank. The author may have been affected by answers in which there were ties, we would like to know.

TABLE III
TYPE OF PRIEST PREFERRED BY GROUPS OF CHILDREN
PRE-ADOLESCENT — ADOLESCENT — OLDER CHILDREN

TYPE OF PRIEST PREFERRED	PRE- ADOLESCENT	RANKING	ADOLESCENT	RANKING	OLDER CHILDREN	RANKING
Foreign Missionary	473	1	484	1	590	1
Priest working among the poor and working-classes	708	2	713	3	667	2
Priest worker	989	4	707	2	793	3
Priest occupied with youth	937	3	836	4	872	4
Parish priest	1.050	5	1.073	5	902	5
Preacher of missions and retreats	1.156	6	1.159	6	1.178	6
Catholic Action chaplain	1.281	7	1.275	7	1.248	7
Priest teacher	1.358	8	1.376	8	1.380	9
The monk	1.471	10	1.527	10	1.342	8
Priest in charge of a shrine of Our Lady	1.454	9	1.477	9	1.750	10

TABLE IV
TYPE OF PRIEST PREFERRED BY 3 GROUPS OF CHILDREN
COMPARISON BETWEEN BOYS AND GIRLS AND CORRESPONDING RANKING

TYPE OF PRIEST PREFERRED	BOYS	RANKING	GIRLS	RANKING
Foreign Missionary	803	1	744	1
Priest working among the poor and working-classes	1.045	2	1.043	2
Priest worker	1.193	3	1.296	4
Priest occupied with youth	1.426	2	1.219	3
Parish priest	1.522	5	1.503	5
Preacher of missions and retreats	1.720	6	1.773	6
Catholic Action Chaplain	1.813	7	1.991	8
Priest teacher	2.149	8	1.965	7
The monk	2.163	9	2.177	9
Priest in charge of a shrine of our Lady	2.238	10	2.443	10
: TOTAL	16.072		16.154	

Tables III and IV make possible a quick comparison either between the three age groups or between boys and girls. The difference in evaluation of the *priest worker* by the different age groups is very important. On the contrary, the children, whatever their age may be, have the same understanding of the priest preacher of missions. Between boys and girls there are very few important differences. They give, for example, the same interest to the priest working among the poor (1045 versus 1043) but also to the monk (2163 versus 2177). Girls, contrary to what could have been expected, have less admiration for the priest in charge of a shrine but boys have definitely less enthusiasm than girls for the priest occupied with youth (1426 versus 1219) and for the priest teacher (2149 versus 1965). These differences would seem to indicate how difficult it is for a priest to make himself a leading example and an enthusiastic leader when always in contact with boys.

The American scene: This last point is easily understandable when we see what people expect from the priest, in France and in America. As pointed out by Father Babin, "The values of incarnation prevail in most minds over those of transcendence and separation." For people in general the priest is first a man and they want to find in him the greatest possible human value. They do not forget that he is a man of God and they want to receive from him the teaching and the sacraments he is charged to dispense, but they want him to remember that, being a man of God, he has to be first and foremost a good man, precisely because of God whom he represents among men.

The answers of 389 American respondents have been analysed. A total of 18 general qualities or duties have been singled out by the respondents. These qualities are presented in table 5 with the number of times they have been mentioned by the respondents. In order to find what was really important for them, we have taken into account the number of times they have mentioned each one of the qualities and duties not only when presenting their expectations (question 4) but also when referring to the criticisms they might have heard against priests (question 7) and to the mistakes they have eventually found in priests (question 9) and when deciding what could be the worst mistake for a priest (question 10) and what could have been their own worst contact, if any, with a priest (question 11). When looking at charity, for example, we see that out of 389 respondents, 123 expect to find charity in their priests, 25 have heard priests criticized for lack of charity, 46 remember occasions in which priests have been uncharitable, 18 think that lack of charity would certainly be the

worst mistake for a priest and 37 have experienced what they consider their worst contact with a priest in matters concerning charity. The total of 249 is an indication of the relative importance of charity as a whole when compared with other qualities.

TABLE V

IMPORTANCE GIVEN TO THE DIFFERENT QUALITIES IN EXPECTATIONS (4), CRITICISMS (7), MISTAKES (9), WORST MISTAKES (10), WORST CONTACTS (11)

QUALITIES	QUESTIONS					TOTAL	RANK
	4	7	9	10	11		
Character	24	45	44	18	21	152	6
Gentlemanliness	30	37	39	19	34	159	5
Understanding	95	23	39	11	7	175	4
Charity	123	25	46	18	37	249	3
Morality	10	30	11	43	36	130	9
Justice	13	22	27	5	27	94	14
Humility	24	19	66	6	30	145	7
Priestliness	196	20	51	148	10	425	1
Zeal	31	23	48	...	11	113	11
Sincerity	23	5	5	4	...	37	18
Poverty	20	191	83	10	9	313	2
Availability	13	13	16	1	...	43	17
Leadership	83	19	30	7	...	139	10
Help	34	20	18	18	14	104	11
Example	38	...	12	63	...	113	13
Instruction	20	40	42	18	...	120	8
Confession	16	8	28	5	24	81	16
Mass-Sacraments	43	15	26	10	...	94	14

Without giving any detailed commentary on these figures it is evident that any reader can easily compare one with another the different qualities from one question to the next. We may want to see, for example, how and why the quality of priestliness goes down from 196 to 20 points, while poverty goes up from 20 to 191 points from question 4 to question 7. Because the number of points given to one of the qualities in one of the questions is extremely high or low, the relative importance of this particular quality may be exaggerated or underestimated. For that reason it is good to present in table 6 the ranking given for each of the five questions to each one of the qualities. As expected, the average ranking obtained by adding each individual ranking (cf. table VI).

TABLE VI

RANKING GIVEN TO THE DIFFERENT QUALITIES IN EXPECTATIONS (4), CRITICISMS (7), MISTAKES (9), WORST MISTAKES (10), WORST CONTACTS (11)

QUALITIES	RANKING						AVER. RANK
	4	7	9	10	11	TOTAL	
Character	10	2	6	5	7	30	4
Gentlemanliness	9	4	8	4	3	28	3
Understanding	3	7	8	9	12	39	6
Charity	2	6	5	5	1	19	1
Morality	18	5	17	3	2	45	10
Justice	16	9	12	14	5	36	15
Humility	10	12	2	12	4	40	7
Priestliness	1	10	3	1	10	25	2
Zeal	8	7	4	18	9	46	11
Sincerity	12	17	18	16	13	76	17
Poverty	13	1	1	10	11	36	5
Availability	16	15	15	17	13	76	17
Leadership	4	12	10	13	13	52	12
Help	7	10	14	5	8	44	9
Example	6	18	16	2	13	55	13
Instruction	13	3	7	5	13	41	8
Confession	15	16	11	14	6	62	16
Mass-Sacraments	5	14	13	10	13	55	13

is different from the one previously obtained by comparing the total of points given to any one of the qualities. Humility remains at the seventh rank but understanding and poverty lose 2 and 3 ranks while charity and character pick up 2 ranks. The best final ranking is, therefore, going to be a combination of both preceding ones.

To determine completely the expectations of clients it is necessary to compare what they want to find with what they do not want to find and to combine positive and negative expectations. We will also make a combination of mistakes and worst contacts before we state finally what respondents do not find in their priests. But because the questions concerning positive expectations and actual mistakes were unlimited, while on the other hand only the worst mistake and the worst contact were asked, it is necessary to give more attention to the second group. A coefficient of 2 given to the worst mistake and to the worst contact is required by the results themselves since we have respectively :

836 expectations, for only 404 worst mistakes
541 mistakes, for only 260 worst contacts.

In table VII we have now the final classification and the relative importance given by the respondents to what they expect (for example, 36 points for humility) and to what they do not want to find, either because of the criticisms they have heard (19 against humility), or because of the mistakes they have seen (126 dealing with humility). The average ranking has been obtained by a combination of the three individual totals and for the final total we have added the one corresponding to the frequency total and the average one.

TABLE VII

FREQUENCY AND RANKING OF QUALITIES IN EXPECTATIONS, CRITICISMS, MISTAKES

QUALITIES	Expectations (Q. 4 and Q. 10)		Criticisms (Q. 7)		Mistakes (Q. 9 and Q. 11)		Total		Average Ranking		Final Ranking	
	Freq.	Rank	Freq.	Rank	Freq.	Rank	Freq.	Rank	Total	Aver.	Total	Rank
Character	60	10	45	2	86	5	191	7	17	3	10	6
Gentlemanliness	68	8	37	4	107	3	212	4	15	2	6	3
Understanding	117	4	23	7	53	11	193	6	22	7	13	7
Charity	159	3	25	6	120	2	304	3	11	1	4	1
Morality	96	6	30	5	83	6	209	5	17	3	8	5
Justice	23	17	22	9	81	7	126	13	33	13	26	14
Humility	36	13	19	12	126	1	181	8	26	8	16	8
TOTAL . . .	559	...	201	...	656	...	1,416					
Priestliness	492	1	20	10	71	9	583	1	20	6	7	4
Zeal	31	14	23	7	70	10	124	14	31	11	25	13
Sincerity	31	14	5	17	5	18	41	18	49	17	35	18
Poverty	40	12	191	1	101	4	332	2	17	3	5	2
TOTAL . . .	594	...	239	...	247	...	1,080					
Availability	15	18	13	15	16	16	44	17	49	17	34	17
Leadership	97	5	19	2	30	14	146	10	31	11	21	10
Help	70	7	20	10	46	12	136	12	29	10	22	11
Example	164	2	...	18	12	17	176	9	37	14	23	12
Instruction	56	11	40	3	42	13	138	11	27	9	20	9
Confession	26	16	8	16	76	8	110	15	40	16	31	15
Mass-Sacraments	63	9	15	14	26	15	104	16	38	15	31	15
TOTAL . . .	491	...	115	...	248	...	854					

The priest has to be charitable (1) and close to people and consequently good, ready to give himself. He cannot do it without poverty (2), poverty in spirit, and he has to be ready to make sacrifices with his own material goods. He has to be a gentleman (3) and to maintain his self-respect by avoiding worldly excesses, particularly drinking. His vocation is to be a priestly priest (4) living for God and always considering the supernatural first. But the best guarantee as well as the first result of his spirituality will be his sense of morality (5) and his purity. Without being of the world he needs to be a man in the full sense of the word, with all the qualities which make a man of character (6). He has to be a personality but very understanding also (7) and aware of the different problems encountered by his people. In order to understand them, humility (8) is a necessary requisite. Only then is the priest ready to teach and to give the instruction (9) his people need so deeply. A teacher, he will necessarily be a leader (10) and his leadership will be one of the ways in which he will help his people (11). Another way will be by example (12), at least if he always fulfils his duty with genuine zeal (13) and if he tries to do that for everybody with a deep sense of justice (14). Only when the fourteen preceding qualities are his, will the priest be really fit for what is essential. More exactly, the people know that they will always find priests to hear confession (15) and to say Mass (15) because the qualities of priestly availability (17) and sincerity (18) can be taken almost for granted.

INTERNATIONAL SURVEY

News and Book Reviews

I. NEWS

INTERNATIONAL ORGANIZATIONS

The International Y. C. W.

The Y. C. W. Manifesto. — The World Congress of the Y. C. W., which was held in Rome from August 29th to 4th September 1957, a few days after the Rally of over 30.000 young workers from all over the world, issued a Manifesto summarizing the Y. C. W. fundamental orientation and position with regard to young workers in the world of today. This Manifesto was addressed mainly to young workers, believers and unbelievers, Christians and others, but also to public opinion, national and international authorities, non-governmental organizations and all other institutions. The solution of problems concerning the young worker requires the cooperation of all.

This document deals with general problems which have a great influence on the young worker's life: hunger, housing, health, hygiene, personal hopes and fears, human fraternity, religious needs of man, world peace. Even more space is allotted to specific problems: work, leisure, culture, family, the mission of the young girl and woman.

Each article describes a definite situation, for example, working conditions, with the comments arising therefrom and the resulting present-day and future tasks. Young people must be aware of their responsibilities in the modern world and face up to them bravely.

The sub-titles are striking: What do you know about it? What do we know about it? What must we think of these facts and situations? What must you think? What do you wish to do? What must I do?

Instructions of immense value are included in this living framework. The pages on "Religious Needs of Man," for example, are an ardent profession of faith towards God, Christ, the Church, the life of grace and a call to Christian testimony: "With God... without God, that is the dilemma confronting each human conscience... Above all, you from the West risk denying the mystery, making Science and Progress your God..." "Young Christian worker, your faith has brought you to very great intimacy with God, through union with your Leader, Christ, the Son of God, the Word made Flesh. You partake in His life, but also in His mission in the world..." "Young Catholic worker... you know you belong to the Church founded by Christ... Are you proud of it? Do you try to make yourself worthy of it?

But does not your very pride make you despise non-Catholics, non-Christians ? ” “ Do you wish to *know our religion better*, in order to live it more ? Do we know how to nourish our faith by reading the Word of God and following the teaching given by the Pope and the Bishops ? Have we the courage to testify simply to our faith by words and deeds... Do we pray that God may reveal Himself more to the world... ? ”

All the articles are on the same lines ; no fruitless arguments, but an appeal to convictions, conscience and devotion to drive away misery, injustice, evil in every form, and render to each one the joy of living in submission to the law of God and respect for the human being.

Light and charity ; these two words summarize the Manifesto. Let us hope, with the authors, that it will be made known throughout the five continents.

Louis MEILHAC, *Brussels.*

EUROPE

France.

Pastorate of Adolescence. — 69th National Congress of the Union of Catholic Organizations in France. — From the 8th to 11th April 1958, the Centenary Congress was held at Angers. In 1958 about thirty representatives from various regions of France met to investigate, how to save and sanctify adolescents. In 1958, about three thousand attended the Congress. The General Assembly was held in a kind of huge tent erected on playing fields belonging to the Catholic University of the West. The sittings were presided over by His Excellency Mgr. Chappoulie, Bishop of Angers, and honoured by the presence of the Cardinals of Paris and Rennes and some 15 to 20 archbishops and bishops. Mgr. Veuillot arrived from Rome, bearer of an encouraging and enlightening letter from His Holiness Pope Pius XII. Besides the two or three general reports presented each day, numerous discussion groups, each morning and evening, gave members of the Congress an opportunity of stating their own opinions and experiences, after hearing a short talk on a given theme. An evening session attended by Mgr. Cardyn was devoted to the commemoration of the centenary.

The religious education of adolescents is still a problem to-day. Adolescence is an age when the personality takes shape, and most often, adopts a definite orientation. Nowadays, it requires however special attention. The demographic situation in France shows that in 1971, the number of boys and girls from 15 to 19 years old, will be 3.844.000. To-day there are 2.650.000. In addition, new schools, new educational programmes, new systems of education, in a world always developing and changing, require serious thought and adjustments by teachers and pastors.

In the letter addressed to His Excellency Mgr. Chappoulie, His Holiness the Pope urged the Congress to study these questions “ with a living faith, ” which allows of no compromise concerning moral precepts and does not underestimate the value of supernatural means in Christian education,

" with vigorous optimism, worthy of Christian educators who know the wealth of nature when transformed by grace, and have felt the strength of Christ's call in a young soul ; " lastly with " real pedagogical competence, not hesitating to make use of the recent progress resulting from research in these spheres, and, with discriminating pastoral sense, watch that adolescents grow up in Christian communities, whose fervour will be an example and support. "

The Holy Father also stressed that teachers and pastors should encourage the awakening of priestly and religious vocations in young people.

In his opening address, the Bishop of Angers laid special emphasis on two points : the important role of the family in the spiritual development of the adolescent and the necessity of specialized Catholic Action movements to help the adolescent, strengthen his faith by transmitting it to others. Specialized Catholic Action permits, in fact, the adolescent to adhere to God and bear witness for Him, while being supported by the very commitment linking him to his trade or studies.

The first report was a study of the milieu in which students live today and a description of the main features marking their psychology. After this preliminary statement, subsequent reports outlined a " pastorate of adolescence, " described the qualities expected in a Christian teacher, and examined the kind of community life which must surround and help adolescents.

As it is not possible for us to develop the various subjects, here is a summary of the statement made by Rev. Fr. Brien, which appeared to be the peak, and the resolutions approved by the bishops present at the meeting.

The report by Fr. André Brien, Director of the Higher Catechetical Institute of Paris was based on an investigation made by 150 teachers. By describing the *spiritual physiognomy of the adolescent*, the reporter gave the adolescent's view of the religious world ; a different outlook from that of a child or adult. The adolescent wants to stand on his own feet. Therefore he tries to get rid of the protective environments accepted during childhood. The *refusal*, characteristic at the age of 14 to 15, is the reverse side of growing up. The tendency of the adolescent to object, is explained by the fact that he considers an authoritative assertion as a threat. At the same time, the spiritual world is sometimes veiled by sexual development, which gives them an absolutely new outlook on the world. However, the *refusal* of the adolescent is only provisional ; he expects a saviour who will reveal a tremendous universe which will warm his heart. The more he revolts against constraint, the more he becomes receptive to absolute values and he feels a growing longing to surrender completely to them. Deep down, he vaguely expects to be called by name. He is ready to answer anyone who speaks to him personally and asks him for an entirely generous commitment. Nevertheless, he is, and feels he is, changeable and weak. Often his generosity can only be maintained in the midst of a friendly community.

A pastorate of adolescence will have to take into account the contrasts of an adolescence where refusal and welcome, delicate sensibility and a kind of blindness co-exist. The teacher will help the adolescent towards God, in the first place through prayer. If some revealed truths are

accepted only with difficulty by adolescents, this does not mean they should not be told about them ; they have the right to be initiated to the whole *Credo*. However, these truths should not be isolated, but the various aspects, which are difficult to accept separately, should be presented in the light of the total message.

The adolescent will learn that he is part of the plan through which God manifests His love.

The adolescent will be invited to express his generosity, by immediate acts within his possibilities.

He will be introduced to a community whose members are linked to one another by participation in the Holy Eucharist. The Call is best heard in a living and fraternal community.

Conclusions of the Congress. — 1. The adolescent has reached an age at which he must discover himself and form his own personality : It is the duty of his teachers to help him. Child of God, member of the mystical Body, he has, as an adolescent, his own place in the Church, to which he brings his human and spiritual wealth ; his teachers will recognize these resources, welcome them and foster their development.

2. The life of faith, and apostolic orientation of the adolescent, are already conditioned by his life when a child. His passage to adolescence will be more normal, if he is helped to live and to act like a Christian during childhood, according to specialized Catholic Action methods adapted to children, as proposed by the " *Cœurs Vaillants-Ames Vaillantes* " movement.

3. The family, notwithstanding ' *de facto* ' deficiencies, is the most excellent and providential environment for true education. The adolescent will be so much the less inclined to reject it, if he feels he is understood and will cooperate in his own education in the home. While bringing the necessary complements to the family action, the various teachers must avoid fostering the parents' withdrawal by taking their place. The whole pastorate must tend towards giving the family an increased sense of responsibility. Moreover, the organization of society must permit the family to exist in reality and accomplish its mission.

4. Realist education of adolescents must take into account the various environments in which they live and which condition the growth of their faith. It is important to consider them as forming part of a network, even if at that age, reaction is more passive than active.

5. The adolescent of today does not escape the influence of current ideas ; neither the family nor anyone else can give adequate protection against this. He must progressively be taught how to face them personally. Everyone of his educators has the grave responsibility of his spiritual life, the forming of his conscience and teaching him how to use his liberty.

6. The difference between the generations, plus the rapid developments in the technical field, partly explain the failures, misunderstandings and dejection experienced by many teachers.

A new outlook is required, together with a will to collaborate, not only between teachers, but also between teaching organizations.

7. The manner in which the First Communion is presented and celebrated, must render everybody, and especially parents, aware of the importance of the following stage of religious education. Adolescents must also receive a catechesis adapted to their needs.

8. The Christian teacher must normally be concerned with the moral and spiritual preparation of adolescents for their working life. Nevertheless, their attention must not be diverted from the orientation and professional preparation, so deficient in the working classes and without which the spiritual preparation would be deprived of a human basis.

9. Nowadays, when sexes mix freely, feelings must be disciplined to awaken the gift of self, and rules of conduct towards each other established ; these are the stepping-stones of Christian preparation for marriage.

10. The formation of the adolescents consists of education for their present life and at the same time, preparation for the domestic, professional and civic life of an adult. On the other hand, it will not be completely Christian, unless it aims at training apostles. Priority over the so-called means of 'self-preservation' must normally be given to movements of specialized Catholic Action, Boy Scout and Girl guide organizations with their own spirit and methods.

11. Practical and humble exercises of material charity towards one's neighbour, such, for example, as proposed by the Catholic Aid, is an indispensable element for the education of adolescents.

12. The adolescent must be frankly, but prudently, urged to the gift of self by action according to his capacities. He will thus be prepared for the requirements of his future vocation, whatever it might be.

13. 'At a time when the apostolic needs of the Church are great, when so many fields lie fallow because labourers are lacking' (Message of Pius XII to the Congress) the service of God in the priesthood or religious life must be proposed boldly to adolescents. If tomorrow, France wishes to be true to her missionary vocation, fresh forces will have to be found amongst the adolescents of today, so that the leaven of God's Word will continue to be carried to all parts of the world.

14. To lead a Christian life, the adolescents need not only adult support, but also that of their own age-group. Youth movements, patrols, teams, are today providential realities.

15. Untrained persons cannot teach adolescents. On the technical plane, theoretical psychological knowledge is necessary, but not enough. Experience and affective maturity are needed. On the spiritual plane, the teacher must discard all self-sufficiency and seek, in faith, a humble attitude of comprehension, consideration and love.

An interview on "Catechesis in the working-classes." — Reflecting on the defections of young people after their 'catechism,' the Rev. DIDIER, parish priest of REHON (Meurthe & Moselle), started five years ago, a strong movement to foster the religious education of children in his parish, and his efforts have met with some response, almost everywhere in the Longwy valley. We had the opportunity of talking to him about his catechetical activity, and summarize below a conversation which lasted nearly two hours.

Could you tell us, "Monsieur le Curé," what led you to stress the religious education of children?

In the first centuries of the Church, neophytes, recently converted pagans, were first in contact with faithful members of the Church. When they saw their way of life they said: "I also would like to meet the Lord." They had an idea of the requirements of Christian life. As soon as they expressed their will to live that life, and after some initiation (but not before), those who later became their sponsors introduced them to the chief of the assembly. Nowadays, we adults, are, so to speak, all godfathers and godmothers of young people. It is our duty to guide them, help them to make their first contacts with Our Lord, give them the first elements of the revealed truth, provide nourishment for their faith, help them to fight the enemies of their liberty, of their will, and prepare their access to the exacting requirements of Christian life.

So, from this point of view, it might be considered that the child is a catechumen until he ^{is} becomes adult?

In fact, he is. Naturally, as far as the faith and sacraments are concerned, he is no longer a catechumen. But from the human point of view he is a catechumen in the sense that he must be trained to use the whole of his human resources for the Kingdom of God, the glory of the Father, and the love of his brethren.

Adults must see that their children also progressively become true adults in the Church.

How old must the children be before you take care of them?

Usually six. Up to about the age of 4, only the family can educate the children and therefore has the entire responsibility. Five is a turning point. Up to this stage, I have drawn up a whole programme of instructions for young mothers and even future mothers, to guide them in their efforts to develop divine life in their small child. But unfortunately as yet, it is only a programme.

When he is 5 or 6, the child begins to leave the strictly family circle and become part of a wider community. At the same time, he becomes more receptive to the various aspects of the community. That is why we wish to give him, already at that age, a Christian education in his sociological surroundings by forming small groups of 6-year olds.

So you have a team of 'professional' catechists?

Not in the least. If we used professionals, as you call them, we would risk being interested in the children only, whereas in our opinion, the education of adults is inseparable from that of children. Is it not more logical to make the adults realize that they have to fulfil their own function of teachers? By accepting the responsibility for what they would like to see in their children, adults will understand there is only one way to instil Christian

life : by living a Christian life themselves. Through the children we reach the adults whom we often, could not otherwise contact. The parents will come to Christ because of their children and their love for them.

This is valid for all parents. Will you be good enough to explain nevertheless what is this special education you give to children belonging to the same neighbourhood. And, firstly, who deals with this education?

We need a mother for a small group of six year old children, but a mother belonging to the 'vintage,' so to speak, a mother who knows the children and whom they know well, can watch in her daily life. If she lives 600 yards away, "it won't do." Furthermore, she must also have a six year old child of her own ; she will understand her 'godchildren's' psychology. She takes charge of them at the age of six for a year or two. Her group grows with her own little boy. When they are nine, she looks after their active co-operation, while we are giving them 'instruction' the intellectual elements of faith. This continues when they are eleven or twelve. At the age of thirteen, all is on the neighbourhood plane : the mothers take the girls and the men must take turns with the mothers in the Christian education of the boys. I have not quite reached that stage, because the first group of six year olds only 'started' five years ago. But some fathers are already prepared...

Did you immediately find teachers, mothers, willing to accept this charge?

For a year, we sowed the seed by sermons and conversations. Since the first group started, recruiting is done by the mothers themselves. At the end of the year, we said : "Next year 60 children will be 6 years old ; those live in such and such a neighbourhood ; now, let us see, who could take charge of them..." The names of mothers of various families were listed, according to district and street. One mother will visit another mother, give her, at the same time, some advice and always give the same answer to the usual objection : "I'm no good for it" — "You're just as capable as I am!"

This is the way by which each year seven or eight more mothers offer their services.

What will the contacts be between these mothers and the children?

They will actually be with them about one hour per week. Of course, they will see them at play, at school, in the street... but during one hour per week, at home, they will teach the children how to act as Christians. So for example, the children will not learn their prayers by heart (nor any definitions of prayer) but by praying that they will learn to pray.

During the first year, the prevailing idea will be baptism. At seven, in face of the new born difficulties, the Eucharist, as strength and comfort. At eight, Penance...

They are not supposed to teach all that — teaching is only meant for adults — but to live it with the children. In this way, they are themselves, and often their husbands, brought to consider seriously their own Christian lives and missionary responsibilities.

Do other parents protest against the idea of more or less leaving the education of their own child to another person?

There are no difficulties in this respect, provided the one responsible leads a Christian life, or at least, grasps Christian requirements.

You say, that purposely, the mothers to whom the children are entrusted, are not 'professional' catechists. Can they be considered therefore as lacking special preparation for this function?

Surely they must be prepared! Their first reaction is always to say: "We don't know." My answer is: "It is not a question of knowing, but living."

But that is not everything. Actual work has to be done. All the mothers in charge of the "six year olds," the "seven year olds" and the "eight year olds" meet every month. At this meeting, we discuss on the 'adult' plane what they will have to live and transmit to the children. They take a few cards with them, which will guide them as much from the pedagogical as the 'doctrinal' point of view.

Further, every three months, a similar meeting takes place with the mothers of the children in each neighbourhood.

All this surely takes a lot of your time?

Yes surely. But this is real teaching of the Word by which the priest reaches a lot of people who could not be reached by the usual preaching in church. It is real 'revival' in my parish.

So you reach children and families which do not appear, at least at first sight, to be Christian?

Surely, otherwise it would not be worth the trouble!

And did you get any results so far?

As far as results are concerned, one has to wait 25 years before seeing them. Besides, in the domain of the kingdom of God, we calculate in the usual way. Nevertheless, I can tell you this. At Marseilles, in a parish called "la Cabucelle" which was formerly the parish of Father Loew, with the dockers, a sub-proletarian milieu, completely dechristianized, one of the laywomen, who works for religious education, stayed in our neighbourhood, about ten years ago. We remained more or less in contact. She asked me, for all our 'papers' and has used them for four or five years: she notices, just as we do, that the adults benefit widely.

It is easy in Christian districts, but most urgent if we wish to safeguard the future...

Has your work given rise to similar efforts in the Longwy valley?

Practically all parishes have adopted this method. Recently a general

meeting of catechists, if you insist on the name, took place. There were about 150.

This method has something really living and constructive. The parents are requested to give their own testimony of Christian life. What better training can be found!

Redemptorist Fathers' College of Theology,
Echternach.

II. BOOK REVIEWS

FRENCH LANGUAGE

I. RELIGIOUS METHODOLOGY AND PEDAGOGY

Éducation de la liberté. Special number of *Pages d'information*. Bulletin of the Union of Teaching Nuns. Report on National Study Days, Paris, 7th-10th July, 1956. Secrétariat National de l'Union des Religieuses Enseignantes, 20, rue Gay-Lussac, Paris, 208 pp. — The object of these Days goes beyond the pedagogical plane; the fundamental question of promotion of the Christian to the liberty of children of God, was examined. Various reports by eminent people.

FAURE, P., S. J. — **Au siècle de l'enfant.** Enseignement et éducation dans le monde contemporain. Tours, Mame, 1957, 233 pp. — The author deals especially with the organization of studies in French schools. He goes further however, and the considerations he submits will appeal to all teachers. After having examined the deficiencies of programmes and methods, he points out remedies which ought to be urgently applied.

FAUVET, J. — **Moyens collectifs d'éducation.** Paris, Fleurus, 1955, 217 pp. — This book affords much more than useful and vague hints on how to lead and educate groups of children. It deals precisely and clearly with the core of the problem. The laws of collective behaviour are studied in detail and most interesting conclusions are reached. By following advice and indications given by the author, many mistakes and loss of time will be avoided.

Futures citoyennes. Préparation progressive de la fillette et de la jeune fille à sa mission dans la cité. 3^e Congrès des Religieuses éducatrices paroissiales. Paris, Éd. Fleurus, 175 pp. — Report on speeches and exchanges of views at the Congress held in September 1955 in Paris. — It considers the religious aspect of the civic sense and the special role of women in promoting common welfare in the city. It also considers the various sections in which nuns are called to work.

GATHELIER, Madame G. — **L'éducation religieuse des adolescentes.** Une expérience. Paris, Centre d'études pédagogiques, Lyon-Paris, Vitte,

1957, 284 pp. — This book tells of 6 years' experience in a 'Centre' for further religious education for girls age 12 to 14. Instruction itself is given on Thursday mornings and goes on during the rest of the week by the friendly relations between the adolescents and catechists. A description will be found in this book of what "the spirit" of the formation given to the adolescents ought to be and then the study of the methods used.

KRIEKEMANS, A. — **Principes de l'éducation religieuse, morale et sociale.** Louvain, Ed. Nauwelaerts, 1955, 166 pp. — Education must help man in his development with the aid of God and his fellow men. The author emphasizes the necessity of religious formation in the accomplishment of our supernatural destiny. Philosophical and psychological study.

MERLAUD, abbé André. — **Jalons pour une pastorale de l'enfance.** Paris, Fleurus, 1957, 205 pp. — The author considers the child in his social environment, in his spontaneous interests, in his supernatural vocation... in short, in the complex context of human reality and the perspective of growing up. Judicious and enlightening.

ORAISON, Marc, abbé. — **Amour ou contrainte ?** Quelques aspects psychologiques de l'éducation religieuse. Paris, Spes, 1957, 189 pp. — The author explains the religious lapsing of many adults by some features of their (subconscious) affective growth, which had not received adequate orientation at home or at school. He especially uses psycho-analytical categories, but constantly attempts to put them into simple words which express everyday life. Numerous examples, taken from actual life, vividly illustrate his interpretations and serve in turn as a foil (for instance, the case of a weak father who permanently lives as if he were his wife's first child) and a generous invitation (as in the case of the mother who quickly apologizes to her child, for a hasty and unjust slap she had just given). The book is easy to read, which does not exclude the fact that it might cause misunderstandings or increase the anxiety of some parents by giving them a lucidity at times paralysing. As far as we are concerned, we would have preferred that the supernatural success be more clearly affirmed as really possible, and relatively independent of socio-affective conditions. We would also have preferred a little more order and clarity in this work, which is often in the oral style. But fine chapters on divine pedagogy at work amongst mankind and good developments on unconscious affective conditionings in religious education, make it worth while reading, discussing and studying this book.

(A. GODIN, S. J.)

RON SIN, F. — **Éveilleurs d'âmes.** Paris, Spes, 1953, 317 pp. — This book is an adaptation of a former work "Pour mieux gouverner", which the author wrote for the heads of religious communities, and which is for parents and educators. Many useful ideas and lots of words, like everywhere else.

2. EDUCATIONAL TEXTBOOKS

Textbooks for Children and Teachers' Guides

Catéchisme biblique. Translated from German. Paris, Ed. du Cerf, 1958, 400 pp. — This work is the translation of the German catechism. It is one of the most interesting productions of to-day. Two characteristics are worthy of note in the first place: the plan and Biblical style. The plan gives a uniform and consistent view of the Christian message and Christian life. The first part is devoted to God and our Redemption: God Our Father and Our Creator, Jesus, the Holy Ghost. The second part deals with the Church and the sacraments. The third part studies our life in accordance with God's commandments. Lastly, the fourth part deals with the Last Things.

Catéchisme catholique. Québec, Canadian Edition, 1955, 282 pp., ill. — This is a recent edition of the 1942 text and is the official textbook for schools in the Provinces of Quebec, Montreal, Ottawa, Rimouski, Sherbrooke. Three main parts: What we must believe, what we must do, what we must have in order to go to heaven. The rather common order of these three parts is, to say the least, debatable, as is the presentation, under the titles above listed (especially: "what we must have"). This handbook has the qualities and disadvantages of a good classical catechism. For example, here are two questions and replies which will not enlighten the reader very much: Question 42: "What is a mystery? — A mystery is a revealed truth which we cannot understand." Question 50: "Why is each of the three divine Persons God? — Because each one possesses the divine nature." The illustrations in colour are pleasing.

DERKENNE, Françoise. — **La vie et la joie au catéchisme.** Première année. Livre du maître. Paris, de Gigord, 1956, 328 pp. ill. — This volume is especially meant for those teaching catechism to children doing the first year of compulsory catechism, according to the standards set by the diocese of Paris. These children are 9-10 years old. It might however be used in many other circumstances, and be used for 8-year olds, on condition that the matter be spread over two years.

This is a revised edition of a former work, published under the same title. The proposed alterations have been tried out over a period of 20 years.

The fundamental principles remain the same: before learning the definitions given in the catechism in the third year, children will be brought into living contact with persons and realities dealt with in the catechism. The plan adopted is that of the liturgical year.

The whole method, however, presupposes the child's progressive accession to the liturgical world, an awakening of "liturgical meaning" in his soul. This initiation means, amongst other things, that the child be made progressively familiar with liturgical language and gestures, and the liturgical rhythm of the year, week and day.

An addendum taking into account the recommendations made by the Episcopal commission is inserted in the work. Some corrections must therefore be made in the text.

DERKENNE, Françoise. — **La vie et la joie au catéchisme.** I. Première année, premier trimestre. Paris, de Gigord, 1956, 48 pp. ill. — This small book, well illustrated and presented, is a pupil's textbook. It is for children of about 7 or 8, who are beginning catechism lessons in the parish or at school. Most of these lessons aim at awakening or reviving the sense of God ; the last three lessons (shortly before Christmas) are a preparation for the feast of the Nativity. Here are the subjects treated : Why do we attend catechism ? O Lord, we are so little in Thy face. Thou art the Almighty ; we belong to Thee, O Lord ; Thou art the Master of the world ; we admire the beauty of Thy works, O Lord, and we sing Thy glory ; All Saints, All Souls' day ; the Lord speaks to us ; the Lord loves us ; and asks us to answer His call ; man looks at the face, the Lord looks into the heart ; the Lord watches over me ; God sends One to help us to know Him and serve Him ; God chose a mother for His Messenger ; I bring you good news of a great rejoicing.

For each lesson, there is a text from the Bible, and questions to which answers must be given. Blanks are provided for drawings by the children.

Équipe sacerdotale de Saint-Louis d'Alfortville. — **Initiation au mystère chrétien.** Catéchisme. Guide pour l'utilisation des fiches. I. **Vers le Christ avec le Peuple de Dieu.** Paris, Lethielleux, 1956, 159 pp. — The sacerdotal group of St. Louis, had already published three parts on religious and biblical education, with a brief guide for the teacher. These three parts constituted a very remarkable and complete 3-year catechism course beginning at the age of 8 or 9. This volume is for teachers and covers the first part entitled " Vers le Christ avec le peuple de Dieu ", which refers to the Old Testament and the great figures of the Old Covenant who prepared, represented and announced Christ. Catechists will find here a guide to help them to explore and study the Bible, in function of the lessons they will be giving to children. For each lesson, catechists will find : a *plan* to be developed — the important *themes* (or views) which could be usefully stressed — information regarding documents or comparisons, historical and geographical references, which will enlighten the teacher and the pupil — a bibliography, with, above all, the biblical texts which will throw light on the event under discussion — ceremonies or paraliturgies relating to the lesson — pedagogical comments — applications to life, which are a kind of moral conclusion.

This well thought out, clear and simple book will render great service to catechists.

FARGUES, Marie. — **Introduction des enfants au mystère chrétien.** I. **Le Bon Dieu et ses enfants.** Tours, Mame, 1955, nouv. éd., 250 p. — New revised edition of Madame Fargues' well known work. The author

offers a detailed guide for catechists teaching 8 or 9-year olds (first year of catechism preparatory to solemn communion). After precise indications on method (team work of the catechists and children, division of work over a whole morning, use of recitations and songs etc.) the author, then develops the series of lessons. As far as possible she associates the liturgical year with a psychological and doctrinal plan. Generally speaking, the plan adopted is as follows : My soul and God, Jesus ; imitation of Jesus, confession and Eucharist ; the Church.

FERRIÈRE, C. — **Ce qui le concernait.** Essai de catéchisme biblique en esprit liturgique. 1. **Préparations**, 32 p. 2. **Cahier** destiné à être retranscrit par l'élève. Ottignies, Centre Catéchétique du Brabant Wallon. — While respecting the context of the programme of the official catechism in Belgium, the author attempts to reestablish the unity between "the religion of the catechism," the "religion of the Gospel" and the "religion of the sacraments." Around each theme are grouped references to the catechism, references to both Testaments and hymns, mostly liturgical or biblical. The author writes that an effort has been made to link these doctrinal elements to their Source, so as to enable the child to assimilate them in that form, while following the rhythm of the liturgical year. The book is more than the development of an outline; there is the presence of a spirit, as well as concern for a truly religious life in the child, together with illustrations of the method advised.

JACQUET, Jeanne-Thérèse. — **Les Semailles.** 1. **Catéchisme missionnaire rural** (Tome II), 127 p. 2. **Cahier d'activités sur l'Évangile**, XXXI p., ill., Sèvres, Société d'Éditions, 1956. — The first of these two small books, is a guide for catechists, the second a textbook for children. The author has in view the religious education of children of 9, 10 and 11. She develops her teaching by following very closely the Gospel. For the first term, she suggests the main dispositions for entry into the kingdom of God; during the second term, the Incarnation and Redemption; during the third, Christian life in the Church. For each lesson, there is the plan to be followed, with details of the points to be stressed in the prayers, songs and activities. In the pupil's textbook the main texts are given; there are also drawings which may be coloured and cut out.

Je suis la lumière. Documents pour catéchisme et prédication. Préparation à la veillée pascale. Tome I. **Leçons type.** Toulouse, Privat, 1955, 213 pp. — The diocese of Toulouse has, like the other dioceses in France, adopted the comprehensive catechism. However, the questions and answers have been arranged in a different order. Four parts: 1. The meaning of life, the Kingdom of God, the creation. 2. Incarnation. 3. Redemption. 4. The Church of Christ. The usual chapter on moral requirements is here spread over the four parts. The sacraments are referred to in the two last parts. "Je suis la lumière," is a book for the teacher. General instructions are given, together with a plan for each lesson. The introduction, written

by Mgr. Garrone contains valuable directives. He insists on how necessary it is that children be awakened to a sense of God and the sacred in general ; without this, religious education would be a waste of time. Each lesson is developed as follows : first of all, the main idea, which summarizes the whole ; then the manner in which the child's interest can be aroused ; next, the stories or biblical texts to which the lesson refers, the lesson's place in the liturgy and how it was lived in the history of the Church ; lastly, how to choose one's vocation in life. The book is in concentrated form and goes straight to the point.

Je suis la lumière. Livre du maître du catéchisme. Tome 2. **Compléments.** Toulouse, Privat, 14, rue des Arts, 144 pp. — This booklet, complementary to the catechism, considers the main spheres of Christian life : the meaning of life (The Kingdom, God, creation), Incarnation, Redemption and the Church of Christ. Each of these large divisions is subdivided into shorter chapters on the dogmas, Christian values, sacraments, virtues, etc. A main idea, briefly commented, guides meditation on each point. Bible texts are proposed, liturgical rites recalled, events in the history of the Church evoked, and finally precisions on one's vocation in life. This excellent book, though not very attractively presented, will be very useful for catechists and preachers.

Mon livre d'enfant de Dieu. Première année. 144 pp. — **Deuxième année.** 144 pp. — **Guide de la maman.** 64 pp. Nicolet, Les Sœurs de l'Assomption de la Sainte Vierge, 1957. — The work is based on an excellent principle : close co-operation between parents and teachers. It seems that the children of the first year group are about 6 years old. The two years of studies have the same working programme, but are developed differently. The presentation is in general suitable for children. We regret however that there are so few Biblical texts and that some statements are too abstract, especially in the presentation of the mystery of the Holy Trinity.

Les tout-petits dans le Royaume. Livre de l'éducateur. Tome II. **Expériences catéchistiques en première et en deuxième année.** Par les Sœurs de l'Assomption de la S. V. Nicolet. Les Trois-Rivières (Québec, Canada), Éditions du Bien Public, 398 pp., illustr. — This second volume for teachers covers the last two terms of the school year. The lessons are grouped into fortnightly units according to subject and the liturgical year.

Another pamphlet in the same collection is : **Concordance détaillée avec le catéchisme catholique et le programme d'enseignement religieux de la Province de Québec pour les 3^e, 4^e, 5^e, 6^e et 7^e années.**

DONCOEUR, P., S. J. avec la collaboration de **Y. LANHERS** et **G. LE BOURGEOIS.** — **Dictionnaire du jeune chrétien.** 540 mots présentés et expliqués. Paris, Desclée de Brouwer, 1956, 94 pp. Illustrations en couleurs de

E. Morel. — This very attractive album is for children who are beginning to read. It contains the most usual words, designating people and things which can be expressed by means of drawings. Are exclusively reserved for the catechism, names of persons, realities or ideas which cannot, or must not be seen : God, the Holy Ghost, virtues, etc. The titles of the pictures are not definitions, but simply present the word in an expressive context, easily understood by a child. The choice of the words and the text accompanying are sometimes debatable ; generally speaking, the quality of the illustration is very good.

Textbooks for Further Studies

COLOMB, Chanoine Joseph. — **Au souffle de l'Esprit.** L'enseignement religieux des préadolescents. Paris, chez l'auteur, 19, rue de Varenne, 1957, 160 pp., ill. — **Guide du maître.** 66 pp. — The author of this textbook and guide, deals with the religious formation of 12 to 15-year olds. At this age they receive less religious instruction. Further studies are seldom kept up, yet pre-adolescents badly need them. This instruction cannot however, just be a monotonous repetition of lessons already learnt. These same lessons on the same and identical message must be presented in a new way. Instead of a detailed programme, the author suggests paths to be explored : (history of the Church), doctrinal, historical, parochial (the Church today). It is especially from these angles that a clear and deep understanding of the message will become firmly fixed in the adolescent mind. The suggestions on research to be made by the adolescent, individually or in groups, the questions raised, and to which, he will endeavour to find the answer etc. will help him to acquire sound personal convictions.

MUNICH, Madeleine. — **Mets la religion dans ta vie.** Feuilles de recherche avec l'Évangile, le missel, le catéchisme national: Vivre en chrétien au village. Pour les 12-13 ans. Paris, Les Éd. Ouvrières, 1957.

Textbooks for the Humanities

BAUMGARTNER, Ch., S. J. — **L'Église. L'histoire du salut.** Coll. **Cours d'instruction religieuse.** Programme national : Classe de Seconde. Troisième éd. (entièrement refondue). Paris, Lethielleux, 1955, 392 pp., ill. — This somewhat massive work contains eight very fine reproductions of Old Masters. It is divided into four parts : 1. The world in which the Church is built : a short theological and biblical study of the origins of the world. 2. God gathers His children together (divine preparation for the Church in the Old Testament) : a brief outline of the history of Israel as God's Chosen People (a short and interesting chapter on Israel in the Bible). 3. The advent of the Church in the person of Jesus Christ. 4. The Church : the origins of the Church ; the Church mystical body of Christ : organization, life and

function of the Church. Constant reference to the Bible leads straight to the essential and brings out clearly the important aspects which must be grasped.

CROTEAU, A. — Nous voulons voir Jésus. Glose autour des manuels "Témoins du Christ". Bruxelles, Éd. de Lumen Vitae, 1956, 157 p. — Teachers of the Humanities will find in this volume a synthetic and vivid method of teaching religion. The author refers to the textbooks "Témoins du Christ" and uses them as a basis for development.

LAURENT, P. and CANDELIER, G. — Jésus-Christ, maître de vie. Coll. "Paroles de vie". Liège, Dessain, 1958, 251 p., ill. — Textbook on morals for use in secondary education. Well illustrated and presented, this volume is divided into two main sections: the call of God and the response thereto. The brief statements require verbal development; the overall scheme of distribution is very interesting indeed.

MARTIMORT, A.-G. — En mémoire de moi. La prière de l'Église et ses sacrements. Coll. **Enseignement religieux du Secondaire.** Paris, Éd. de l'École, 1954, 272 p., ill. — Textbook on religion for pupils aged 12 to 13. The author sets the whole liturgical life in the perspective of the Paschal mystery and then makes a preliminary study of the sacramental and devotional life of the Church. Then come the Mass and the sacraments. The method of interpretation is the same as that used previously in the other textbooks of this collection. In order to explain the meaning of each sacrament, the author refers first and most often to the Bible texts and then to the rites, of which he explains the meaning.

NIBAULT, M. — Le Christ, notre vie. Jésus-Christ, centre de la vie du chrétien (Classe de Première). Coll. « Notre foi et notre vie » dirigée par P. Derumaux, Paris, Berlin, 1956, 348 p., ill. — This textbook deals successively with two subjects: faith in Jesus Christ and life in Christ. Faith in Jesus Christ, founded on the testimony of the Church. The faith of the Apostles and the Gospel. Life in Christ, light of the world, the path which we must follow and life which is given to us.

Témoins du Christ. Textbooks of religious instruction by Professors of the Company of Jesus. Tournai-Paris, Casterman, Bruxelles, Éditions de Lumen Vitae. — **Jésus-Christ, notre chef** by R. CLAUDE and P. CAPART, S. J., 246 pp. — III. **Jésus-Christ, notre Maître** (edition for girls) by the same authors, 248 pp. — IV. **L'Église** by J. Buys and G. DELCUVE, S. J., 206 pp. — V. **Jésus-Christ notre Sauveur** by G. DELCUVE, S. J., 202 pp. — The volumes listed above, have been completely revised (presentation and text). Typography is clear and excellent. Carefully illustrated (reproduction of pictures and photographs). The developments are shorter than in the former editions, and therefore the number of pages

has been reduced, and this without detriment to clearness ; on the contrary, it is an advantage. The method remains fundamentally the same as in the previous editions : doctrinal elaboration in the context of the Bible and Liturgy ; appeal to the active collaboration of the student by suggested work and applications.

VARRAUD, chanoine J. and abbé J. FROMENT. — **La famille divine. Manuel d'enseignement religieux.** Classe de philosophie. **Lumen Christi.** Paris, Lethielleux, 1955, 150 p., ill. — After three chapters on the religious problem, knowledge of God and Christian faith, the author considers human realities in the light of faith ; the world and man, society and family, property and labour, civil society ; lastly the Christian in the history of the world. The work is at the same time an introduction to apologetics and Christian Humanism. The work is clear and simple, though somewhat elementary.

3. RELIGIOUS FORMATION OF ADULTS

Collection : **Est-il vrai que... ?** Bruxelles, Œuvre des Tracts et Paris, Office de la Brochure Catholique, 17 p. — CHARLES, Pierre. **Est-il vrai que la foi est un scandale ?** — FOLLIET, Joseph. **Est-il vrai que les catholiques ne sont pas meilleurs que les autres ?** — MINON, André. **Est-il vrai que l'Église a fait de la Vierge un Dieu ?**

Coll. **La porte ouverte.** Paris, Fleurus, 44 p. each. — Each pamphlet of the above mentioned series faces a very important topic in to-day religious life. Clear, attractive, excellent !

Éléments de Doctrine Spirituelle. 10^{me} Série : **La fin de l'homme et de l'histoire.** Paris, A. C. J. F., 1955, 46 p. — The leaflets comprising these series are a splendid introduction for study circles or lectures. The facts, shades of meaning and depth are excellent.

Vers un catéchuménat d'adultes. Travaux de la Session d'Études organisée par la Commission Nationale de l'Enseignement Religieux, à Bagneux les 3-5 décembre 1956. Numéro spécial de la *Documentation Catéchistique* de Juillet 1957 (Nº 37) Paris, 19, rue de Varenne, 188 p. — After several general reports on the history and exigencies of the catechumenate, accounts of various experiences and outlook for the future are to be found in this pamphlet.

4. CHRISTIAN CULTURE.

Philosophy.

BUTTERFIELD, H. — **Christianisme et Histoire.** Paris, Spes, 1955, 237 pp. — In his preface, Father Daniélou indicates the problem tackled

by the author : on the one hand historians state facts and avoid systematization which to them seems artificial ; on the other hand theologians give an interpretation of history, but do not pay sufficient attention to criticism of facts. It is, therefore, highly desirable that a real historian attempts an interpretation of facts. Butterfield criticizes several interpretations of history, which do not appear adequate to him and he suggests, as one of the essential mainsprings of history, guilt allied to a desire to justify oneself. This false attitude is responsible for the repeated disasters throughout the ages.

The success of history must not be identified with a final event, the realization on a temporal plane of the efforts of successive generations. In reality, the completion of history is always contemporary, because it is mingled with that of the destiny of each individual. The composition of the book is however somewhat disconcerting and seems to be lacking in structure.

MASURE, A. — **Le signe.** Le passage du visible à l'invisible. Psychologie, histoire, mystère. — Le geste, l'outil, le rite, le miracle. Paris, Bloud et Gay, 1954, 336 pp. — Direct perception of the invisible and, above all supernatural, world, is impossible for us. However two ways are open to lead us to a meeting with the next world : abstract knowledge which permits us to profess the existence of a beyond the sensible and the symbol which allows to perceive the sensible, insofar as it is directed towards the spiritual. The author of the present book studies the way by which we may discover the meaning of the visible world, how it may lead us to the knowledge of God and matters related to God. For this purpose, he makes a philosophical study of the reality of the sign and its function ; then, in a more concrete way, he examines the various categories of signs and symbols which orient man and the Christian towards invisible realities.

Various studies.

Mélanges sur les humanités. Publication Collège Jean-de-Brébeuf à Montréal; Québec, Presses Universitaires Laval¹; Paris, Vrin, 1954, 265 pp. — The authors of this book present their studies as reflecting the problems of a group of teachers attached to the "Jean-de-Brébeuf" College and its "cultural climate". They try to show "a moment in the evolution of culture ; a more existential, more theological and less conceptual, humanism is struggling for life". The chapters written by different authors, consider one after the other the various aspects of culture and the Humanities, theology and classical courses, Bible and the Humanities, greco-latin humanities and Christian culture etc. We must stress the very special interest of the testimony given by a group of professors, who, animated by the same spirit, try to materialize and express a Christian cultural achievement.

PAROISSIN, R. — Art et humanisme biblique. Paris, Éd. Debresse, 1955, XVIII-520 pp. — This bushy volume constitutes a kind of commented anthology. The texts or musical works relate to subjects or themes developed

in the Bible. The author has grouped and explained them from a broad humanist viewpoint. As a whole, the work is at one and the same time attractive and untidy.

5. HISTORY OF CATECHESIS

ARNOLD, F.-X. — **Serviteurs de la foi.** Pastorale et catéchèse. Trad. de l'allemand par A. Chazelle. Tournai-Paris, Desclée, 1957, 183 pp. — The problem approached by Professor Arnold, is whether preaching and catechesis will be able to make their listeners hear the true message of Christ. An historical study, bearing especially on the three last centuries in the German-speaking countries throws strong light on the facts of this problem and suggests the solution. Will catechesis consist in presenting a philosophical systematization of Christian facts, and will the art of the catechist consist in making use of the best pedagogical method ? Some thought so. Together with the most venerable and reliable representatives of ecclesiastical tradition, the author thinks that the great problem is not to find a good pedagogical method for the immediate teaching of the scholastic systematization of Christian facts, but to proclaim the providential plan of God and the event of Salvation realized by him, and to invite men to convert their hearts and so respond to the call of God. It is within this perspective, that dogma, morals and the sacraments will appear in their intimate coherence, and their existential meaning. If a scholastical systematization is presented afterwards, it can then be assimilated properly and give the content of faith the strength of a philosophical structure. It is a capital book, which ought to be read by all those responsible for catechetical formation.

Où en est l'éducation religieuse ? Paris, Fleurus, 1957, 126 pp. — This volume is a reprint of a special number of the review " *Educateurs* " (N° 69). It is composed of articles written by different authors, and deals with the situation of religious education in France. Five parts : General orientations ; environments and mentalities ; pedagogical experiences ; teachers for religious education ; documentary notes (present day catechistical movement in France and missals for children). The whole work represents exactly the character of French catechesis and will help educators to lead them on the right way.

Sancti PETRI CANISII, Doctoris Ecclesiae. — **Catechismi latini et Germanici.** Editionem criticam curavit Fridericus Streicher, S. J. Coll.: Societatis Jesu, Selecti Scriptores. Romae, Pontificalia Universitas Gregoriana, Monachii Bavariae, Officina Salesiana, 1933-1936, — Tom. I. 1. Pars prima, Catechismi latini, 398 pp. — Tom. I. 2. Pars secunda, Catechismi germanici, 380 pp. — This splendid edition contains first of all the story of the various editions of Saint Peter's " catechisms ", then the text of the various large catechetical works by the Saint, in Latin and then German. The illustrations are also reproduced.

VERNHET, abbé Paul. — **Dimensions nouvelles du catéchisme.** Toulouse, Privat, 1957, 268 pp. — Introduced by a commendatory preface by J. Guitton, this book treats smoothly, wisely and shrewdly the main problems related to catechesis.

II. CONTENT OF RELIGIOUS FORMATION.

I. BIBLE

Translations: anthologies and adaptations.

Bible. Paris, Labergerie, 1957, 156 pp. Illustrations en couleurs de Simon Segal. — This carefully printed and richly illustrated edition is a book for the family. Nevertheless, writes the author, “ we have not been able to give more than fragments of the Bible, those that appeared to illustrate best God's plan for His people. The respect of the sacred text is stressed also by different types of lithography and inks. The extracts of the Bible are however very short. As far as the New Testament is concerned, the Synoptics are grouped together; and the Acts, Epistles and Apocalypse have been reduced to two short passages. On the whole, it is more a magnificent book for children than a book for adults. The quality of the historical, exegetical and spiritual commentaries and liaison texts is excellent.

Pictures are the main element in this edition. A serious attempt was made towards originality. The manner adopted by the artist is wisely childish. Nevertheless his compositions are well balanced, attitudes are strongly expressive, not in the least commonplace, and have a profound sense of the sacred. The colours are warm and luminous. The imprimatur covers not only the text but also the illustrations.

Bible. Paris, Labergerie, 1957, 108 pp. Illustrations en couleurs de Léopold Marbœuf. — The method of composition of this Bible, is the same as used previously for the Bible, illustrated by S. Segal and also edited by “ Éditions Labergerie ”: short extracts from the Holy Scripture linked together by explanatory and introductory texts; the clear and simple translation, somewhat “ adapted ”, is the same in both volumes. However the present work is explicitly intended for children (the other volume was in the Editors' opinion, intended for “ Christians ”). A larger type of print is used, there are fewer pages and therefore fewer and less extensive passages. Excellent commentaries.

The coloured pictures, by the illustrator of the “ Missel de Frère Jacques ”, are very beautiful and extremely eloquent, both in facial expression and symbolic attitude and background.

In our opinion, this book is the best Bible published so far for children.

Bible en images. Paris, Labergerie, 1957, 62 pp. Illustrations de Véronique Filozof. — This Bible in pictures, complete the series of Labergerie's

Bibles, of which one is illustrated by S. Segal, the other by L. Marboeuf. The present Bible is almost exclusively black and white pictures, with short explanatory texts. The work therefore seems to be for tiny children. But the type of illustration certainly sets a problem. The editor has nothing but praise : " The pictures by V. F., are simple, sincere and not in the least affected. Everything is refreshing and wonderful, stark and uncompromisingly austere. Strong life and emotion is expressed in the most humble subjects, as well as in the most majestic scenes. Some will not fail to criticize the archaism of the stiff facial expressions, not realizing that this very archaism pleads in its favour. Everything indeed is concentrated on the essential in these illustrations of " listening to God ". One might say that anthropomorphism is reduced to a strict minimum, in that attention is not distracted either by a fold of a garment or by academic anatomy. However, when God manifests Himself, He is always marked by a sign of grandeur. At the same time, He is close to men. " We leave the reader to judge for himself. As far as we are concerned, we confess that this work is, in part, beyond our comprehension and, in a way, seems to us to be too " ugly " and hinders the smooth and easy assimilation of the message.

FARGUES, Marie. — **Histoire Sainte d'après les textes bibliques.** 12 photos. II. JÉSUS-CHRIST. Tours, Mame, 1957, 12 photos en couleurs. — The work is for young people, over 13 years of age. In the main, the author follows the chronological order, grouping events or counsels around certain themes or centres of interest. The author takes his texts from the four Gospels and full commentaries introduce, explain and connect them to each other. Coloured photographs illustrating the book help the reader to situate the events.

LE MOUEL, G. — **L'histoire des Apôtres.** Coll. « La Parole vivante ». Paris, Éd. Ouvrières, 1957, 200 pp. — This volume contains a translation of the text of the Acts, and a large number of religious, historical and geographical explanations. Hence, the non-initiated reader, will feel at ease with Saint Luke's writing. This text would be perfectly suitable for reading in the family circle.

Introduction, Commentaries, Studies.

AUZOU, G. — **La tradition biblique.** Coll. « Connaissance de la Bible ». Paris, l'Orante, 1957, 464 pp. — The object of this book is " a history of the composition of the biblical writings, situating them in relation to each other, above all in their original and actual environment, which explains them most clearly ". The author starts by presenting the Eastern civilizations, out of which Israel's traditions arose. He then tells how, in the course of history, and in the context of successive cultural and religious communities, the various sacred books were drawn up. The deep insight and clarity of this book make it exceptionally interesting.

CARMIGNAC, Jean. — **Le docteur de justice et Jésus-Christ.** Paris, Éd. de l'Orante, 1957, 166 pp. — The discovery of manuscripts from 200 B. C. to 100 A. D. recently gave rise to heated discussions. These manuscripts brought to our knowledge the existence, rules and spirit of an Essenian community existing before the birth of Jesus Christ and of a personage of great authority and high spiritual value, whom they called doctor, or master of justice. The analogy between certain features of Essenian spirituality, and the doctrine of Jesus and between the personality of the master of justice and Our Lord, have led some critics to assert rather precipitously that the teaching of Jesus was closely inspired by the Essenian doctrine. The author of the above book examines this question and demonstrates the obvious originality of Christ and His doctrine.

DE GRANDMAISON, Léonce, S. J. — **La personne de Jésus et ses témoins.** Préface de Jean Daniélou, S. J. Collection « Verbum Salutis ». Paris, Beauchesne et ses fils, 1957, 264 pp. — This is in part a reprint of “ Jésus-Christ ” by Father de Grandmaison. The table of Neotestament studies, has been left out, as well as the description of the evangelical surrounding, and the discussions on miracles ; five chapters have been retained : the testimony of Jesus to His person ; the person of Christ ; the mystery of Jesus ; the testimony of the first generation ; the witnesses to Jesus in history. Although issued thirty years ago, these pages by Father de G. are still a classic ; they constitute an apologetical, exegetic and doctrinal work ; the numerous and long quotations from the Gospel, permit the reader to penetrate more deeply into the physionomy and doctrine of Christ.

HÜNERMANN, G. — **Et nous avons vu sa gloire.** Mulhouse, Salvator, Tournai-Paris, Casterman, 1957, 416 pp. — This work translated from the German, is by Fr. H. the author of many popular biographies. The present work is in the same vein and extremely vivid. While closely following the thread of the Gospel story and respecting the words quoted in Scripture the author adds details and anecdotes, which hold the reader's interest. This method is debatable. By the same author : *L'alliance du Sinaï*.

Introduction à la Bible. Sous la direction de A. ROBERT (†) et A. FEUILLET. — Tome I. **Introduction générale.** Ancien Testament. Tournai, Desclée et C^{ie}, 1957, 880 pp. — This book is the first volume of an important work on the Bible and contains a general introduction, and the Old Testament. Problems of text, critic, exegesis, interpretation of the Bible in general and each book in particular are examined.

LALOUP, J. — **Bible et classicisme.** Tournai-Paris, Casterman, 1958, 300 pp. — Our spiritual patrimony has been enriched by the ancient classics and Jewish religious traditions. But an exclusively classical culture is too often in juxtaposition with Christian faith. It is desirable that culture be widened and integrate more the heritage contained in the Bible. Fr. Laloup lists the classical and biblical values, and establishes a remarkable

parallel between them. This book will help Christians and teachers, to penetrate more deeply into religious mentality, as transmitted to us by the Bible.

POELMAN, abbé R. — **La grande semaine.** Bruxelles-Paris, Éd. Universitaires, nouv. éd. 1957, 35 pp. — The author retraces, day after day, the great events of the last week Christ lived on earth. He indicates the extracts of the Gospels to be read.

SOUBIGOU, Mgr L. — **Saint Paul, guide de pensée et de vie.** Paris, Lethielleux, 1957, 173 pp. — The work resumes twelve lectures given on certain major themes of St Paul's teaching and characteristics of the personality and action of the Apostle. Constant reference is made to the texts.

SPICQ, C., O. P. — **Agapè dans le Nouveau Testament.** Analyse des textes dans Coll. « Études bibliques ». Paris, Gabalda, 1958, 333 pp. — The Agapè (charity) is a central idea in the New Testament. However in order to be able to construct a theological synthesis on this, the precise meaning of the word in different contexts and by different authors must be determined. C. Spicq has therefore undertaken this exegetical work before proceeding to a theological study proper. The first volume studies the “ Agapè ” as it appears in the synoptics, by St James and St Paul (the first volume considers the verb “ agapân ” used by St Paul ; the following volume will deal with the noun “ agapè ” used by St Paul).

TURCK, A. et Th. MAERTENS, O. S. B. — **Fichier biblique.** Apostolat liturgique, Abbaye de Saint André, 1957, Deux séries. — This set of index cards deals with the great biblical themes ; in each case the authors indicate the scriptural references and summarize their contents. The index card filing system facilitates research and is convenient for adding further documents.

THIVOLIER, R. P. — **Regards sur l'Évangile de Luc.** — **Regards sur l'Évangile de Jean.** — **La Passion de Jésus-Christ.** Coll. « Bible et Catéchisme ». Chez l'auteur, 20, rue de la Maison-Verte, Saint-Germain-en-Laye. — These folders contain explanatory texts and fine illustrations in colour. They are intended for children of about 8 to 12. The folder on the Passion, includes a detailed map of the city of Jerusalem ; on the places indicated, children may stick cut-out labels referring to various episodes of the Passion of Our Lord. The Gospels are also presented in an engaging and concrete manner.

Biblical Textbooks for Children.

CURZON, B. DE. — **LE PEUPLE TÉMOIN DE DIEU.** Tours, Mame, 1958, 246 pp. ill. en bichromie d'André Hofer. — This volume appears to be for children

of about 11 or 12 and gives the events of the Old Testament. The book corresponds to 20 spools of films edited by Luminsa. The extracts are particularly well chosen by virtue of their religious meaning. The most characteristic of the O. T. texts are cited ; the author completes the story and brings out the religious meaning of the events. A clear summary concludes each chapter. This textbook is one of the best for use in the classroom and catechism.

2. LITURGY

General Studies.

BOUYER, Louis, de l'Oratoire. — **La vie de la liturgie.** Une critique constructive du mouvement liturgique. Coll. " Lex Orandi ". Paris, Éd. du Cerf, 1956, 332 pp. — This volume is an abridged translation of an American work : Liturgical Piety (1954). The author first submits a definition of liturgy. A short history of liturgy then situates the liturgical movement of today. The work continues with the study of the main sectors and liturgical values and the relative theological theories. The author's information is vast, ideas are shrewd and often deep, the style is spontaneous and vigorous.

JUNGMANN, J. A., S. J. — **La liturgie de l'Église Romaine.** Mulhouse, Salvator, Tournai, Casterman, 1957, 240 pp. — Priests and laymen, will find in these pages a short, but precise and clear study on liturgical functions and their meaning in the life of the Church. The author considers each particular point in its historical context, and throws light on present-day problems by investigating the origin and growth of liturgical life in the Church.

LUBIENSKA DE LENVAL, Hélène. — **La liturgie du geste.** Coll. Bible et vie chrétienne. Maredsous, Éd. de l'Abbaye, Tournai-Paris, Casterman, 1956, 101 pp. — " Conscious man is attentive, master of his gestures, clever with his hands, a worker, meditative, methodical, trusting and obliging. His speech is firm and clear ; his gaze direct ; his gestures, precise. He enjoys effort and respects the work of others. He avoids the crowd, likes to work alone, but approaches people with a smile, is capable of associating with them ". Biblical tradition has realized the influence which gestures can have on the development of religious life. Liturgy continues this tradition. It requires movement : displacement of the body in space must be simultaneous with the psychic effort of devotion. The author successively considers the liturgical gestures of Jesus-Christ, gestures of humility and power) ; liturgical gestures in the Old Testament ; gestures and structures of liturgical rites ; the liturgical gesture commitment of the whole person.

The Sacraments : Special Studies.

Autour de l'autel du Seigneur. Directoire pour la pastorale de la messe à l'usage du diocèse de Malines. Secrétariat Interparoissial de Bruxelles,

1, rue de l'Industrie, 48 pp. — This work suggests various ways of participating and commentaries which will permit the faithful to enter completely into the mystery of Christ.

DELESPESSE, M. — **La messe.** Notes historiques et pastorales, Tournai, Centre diocésain de documentation, 1957, 106 pp. ill. — This pamphlet will help the faithful and the Christian communities to participate more intimately and actively in the Mass. In accordance with the spirit of recent directives, the author bases his suggestions and recommendations on a valuable study of the history and theology of the Mass. This booklet will be especially useful to priests, and all those who contribute to render the Eucharist liturgy living.

FEDER, J., S. J. — **Missel quotidien français.** Texte intégral et commentaires du missel quotidien des fidèles. Tours, Mame, 1957, 1485 pp. — With the exception of the essential parts of the Order of the mass and the parts that are sung, the texts in latin are omitted. For the rest, apart from the new illustrations, this volume is similar to the complete edition previously issued.

JOURNET, R. P., O. P. — **La messe des enfants.** Tours, Mame, 1957, Ill. de Chantal Masnou. — This small book is intended to be the first prayer book for children from about the age of 6. On each page a very short text, opposite a picture evoking a moment during Mass. References are then made to Christmas, Easter and Pentecost. The texts are simple and concise. The pictures in colour are excellent.

Mass. The Centre of Christian Life.

Compte rendu des Journées Nationales d'Études. Paris, 7, 8 et 9 juillet, 1955. Paris, Secrétariat National des Frères enseignants, 126 p. — This is a most valuable work for use as an introduction to the pastorate of the Mass. The doctrinal aspect is given by Father Liégé and is followed by a series of reports on the different ways of initiation to the Mass, especially intended for children and schoolboys.

Pour célébrer l'Eucharistie. Missel paroissial des enfants. Par le Père FEDER, l'abbé J. VERMEERSCH et leurs collaborateurs. Tours, Mame, 1957, 384 pp., ill. de H. Kerlidou. — This booklet for children of 9 to 12 contains the prayers of the Mass and the proper of Sundays and feasts; the prayers and sacramental rites and a choice of canticles, in short, all texts useful for a child's devotions (a more complete edition contains the Masses proper to each day). Above all, this book is a method of initiation and introduction to the Christian mystery. The authors express the wish that this missal especially be used outside Mass: "it is a textbook on initiation in the Eucharist celebration and through it, to doctrine and Christian life."

Parole et le pain, La. Bruxelles, Secrétariat interparoissial, 1, rue de l'Industrie, 1957, 128 p. — A bilingual booklet intended to help the commu-

nity of the faithful to closer participation of the Mass. It contains the dialogue Mass, short commentaries, hymns and psalms. A fine achievement.

First Communion and Solemn Communion.

TESSE, H.-J. — **Voici l'Agneau de Dieu.** Retreat for preparation to First Communion. Bourges, Tardy, 19 p. — Illustrated booklet for the seven-year-old preparing for First Communion. This retreat is based on commented biblical texts.

GASNIER, Michel, O. P. — **Je professe, je renonce, je m'attache.** Retreat for preparation to Solemn Communion. Coll. « Le Prédicateur des enfants ». Mulhouse, Salvator, Paris, Tournai, Casterman, 1955, 107 p. — In addition to instructions for the day of the Renewal of Baptismal Promises, the author gives three sermons for each of the three days of the preceding retreat (9 in all). These are worded in a manner ready-for-use by the preacher, if he so wishes (a questionable advantage). Fairly nondescript.

Retraites de communion solennelle. Crainhem, Centre Catéchistique, 28 p. — Good considerations on the principles to be taken into account and the special rules to be applied.

SAUVAGEOT, P. and G. JACQUIN. — **Nouvelle retraite de communion solennelle.** Coll. Expériences pastorales, Paris, Fleurus, 1955, 168 p. — Directory intended for parish priests and preachers who organize retreats preparatory to the Renewal of Baptismal Vows by 11 and 12 year-old children, with adaptations for rural or urban districts, parochial or interparochial retreats, and for closed or ordinary retreats.

TREMEAU, M. — **Retraite de communion solennelle.** Langres, Ami du Clergé, 1954, 47 p. — Besides the plan and outlines of the instructions, the author proposes an active method for the realization of this retreat. This is as follows: each instruction is preceded by a song or a record; a short questionnaire for the children to answer (introducing the subject matter); after the instruction there is prayer in common and a "card" is brought into use to help the child to put himself in the presence of God and pray.

Liturgical Times.

Carême, catéchuménat pour notre temps. Coll. de Pastorale liturgique. Bruges, Abbaye de Saint-André, Apostolat liturgique, 1958, 72 p. — Dom Thierry Maertens and two parish groups collaborated in the production of this number. After having defined the pastoral teaching arising from the liturgy of Lent, possible practical developments are given, more specially in the matter of preparation for Solemn Communion.

DUBOIS, Marcel, C. SS. R. — **Cérémonial de la Semaine sainte.** For the simplified rite and the solemn rite, according to the Decree of the Sacred Congregation of Rites of 16 November, 1955. Basilique Sainte Anne, Librairie de la bonne Sainte Anne, P. Q., Canada, 1957, 290 p. — This volume, in which figure very pertinent pastoral comments, constitutes a clear and useful directory for the accomplishment of the Holy Week ceremonies. It includes, together with the musical notations, a mention of the texts to be prepared by the celebrants.

Préparons la Pâque du Seigneur. Bruxelles, Secrétariat interparoissial, 1, rue de l'Industrie, 1958, 42 p. — This number gives invitatories for Masses during Lent and the Easter Octave ; these are brief texts to be read out between the « *Oremus* » pronounced by the celebrant and the prayer itself, also said by him in Latin. Here too we find seven outlines for Lenten Biblical Vigils.

Spiritualité pascale. Coll. *Témoignages « Cahiers de la pierre-qui-vire ».* Paris, Desclée De Brouwer, 1957, 288 p. ill. — In three parts : The Pascal Preparation ; the Pascal Celebration and the Pascal Life. Documents and prayers follow. Among other matter this work analyses the main subjects of the Lenten Liturgy. An excellent article by Abbé Moellman treats of the Pascal Salvation announced by Holy Scripture.

Paraliturgy and Hymns.

DOUSSELIN, Georgette. — **Le règne de la paix.** Veillées de prières. Temps après la Pentecôte, Paris, Fleurus, 1957, 128 p. — Plans and texts for celebrations and prayer vigils on various subjects : prayer for bread... for our earth... for peace... for light... Sometimes the author suggests rather elaborate settings ; these, it seems, will need to be used with discretion.

Cantiques et Psaumes. Paris, Éd. du Cerf, 1957, 192 p. — Booklet published under the responsibility of Fr. Hum, O. P. giving the words (but not the music) of a large number of hymns, the originals of which belong to various editions.

COCKENPOT, Francine. — **Les mains jointes.** Prières chantées pour tout-petits. Paris, Éd. du Seuil, 24 p. ill. de Michel Bouchaud. — The coloured illustrations of this booklet are naively pleasant and refreshing. The text is a mixture of poetic fantasy for children and reverential prayer while the usual charm and liveliness of the composer of the musical score are its own recommendation.

3. DOCTRINE

Essays on Faith.

BARS, Henry. — **Croire ou l'Amen du salut.** Coll. « Église et temps présent ». Paris, Grasset, 1956, 254 p. — In this rather heavy book, the

author, together with an analysis of the Faith in its beginnings and development, gives his own ideas on the apologetical and theological problems which derive from a study of the Faith. Intelligently written and truthful, this work nevertheless lacks continuity of structure and firmness of conclusions.

GUARDINI, R. — **Les sens et la connaissance de Dieu.** Paris, Éd. du Cerf, 1954, 133 p. — This study tends to demonstrate how any apprehension of the senses not only consists in the perception of purely material realities which a subsequent intellectual activity would synthetize in adding a denomination, but that it is a human act, both intellectual and sensible, perceiving the spiritual reality of beings at the same time as their place in creation. *Indirectly* the purified eye already sees God on earth. This vision of God by the senses is peculiarly vivid in the liturgy.

THIVOLIER, R. P. — **Franc-parler sur la religion. IX. La foi... et ses contrefaçons.** 1956, 125 p. — **X. Pour avoir la foi... comment s'y prendre ?** 1956, 125 p. — **XI. Pourquoi l'homme du XX^e siècle a-t-il tant de mal à croire ?** 1956, 125 p. Issy-les-Moulineaux, M. O. P., 8, Impasse Cloquet, ill. de M. Rançon. — These three volumes deal with the problem of Faith : its counterfeits, its acquirement, present-day difficulties. The doctrinal contents are graduated and sound, but the real originality of these books lies in the manner of presenting the subjects in the form of debates. The author introduces about ten speakers, Christians and unbelievers, coming from various classes of society. They exchange opinions at meetings presided by one of their number. The dialogues are lively, varied and the individual personalities finely drawn. These booklets make excellent instruments for apologetics and doctrine in the hands of readers of average education.

Various Theological Studies.

AUGUSTIN, Saint. — **Œuvres (de saint Augustin).** 16. 2^e Série : **Dieu et son œuvre ; la Trinité.** Deuxième partie : **les images.** Texte de l'édition bénédictine, traduction de P. Agaësse, S. J. et J. Moingt, S. J.: Paris; Desclée de Brouwer, 1955, 707 p. — This volume contains Books VIII to XV of St. Augustine's *De Trinitate*. After having, in the preceding books, endeavoured to establish the dogma by means of the Scriptures and Tradition, Saint Augustine tries to enter into the intelligence of the mystery and to understand what he believes. To this end he seeks within the human soul images or similarities to the mystery of the Three Divine Persons. In addition to the introductions and foot-notes, this edition gives the Latin and French texts side by side.

BALTHASAR, H. Urs von. — **La théologie de l'histoire.** Paris, Plon, 1955, 199 p. — The author develops here his own profound intuition, one which is full of consequences. This intuition is that the presence of J. C. in history presents to the human thought an absolutely new fact which cannot be

brought down to the level of ordinary classifications or investigations as are other matters of knowledge. J. C. is simultaneously an individual concrete being, and he is also the Logos, the Word, that is, the necessary and universal being. This necessity and universality is not referred to Christ in an abstract manner, it is embodied in him. The presence in History of the Absolute becoming one with human destinies and earthly realities give it a new significance and associates temporal matters with the Eternal. This treatise is at times rather difficult to read and the author's conception is not immediately clear to the understanding.

CRISTIANI, L. — **Actualité de Satan.** Coll. *Le Poids du Jour*, Paris, Centurion, 1954, 168 p. — Satan, as seen by a theologian, in modern literature, in Scripture, in the liturgy and the traditions of various nations. He examines the famous diabolical events of history and the judgment of the Church.

DANIÉLOU, Jean, S. J. — **Dieu et nous.** Coll. « *Église et temps présent* ». Paris, Grasset, 1956, 250 pp. — The author studies how humanity may apprehend God : The non-Christian religions only imperfectly convey what we can learn about God in the cosmos, and our conscience. Philosophy succeeds, by using the analogy of the being, in placing God at the top of the scale of these beings, by way of negation and transcendence. But it is in faith that God reveals himself in the Trinity and in His redeeming intervention. Jesus Christ makes it known to us. His revelation is interpreted for us by the Church, and mystical knowledge gives this knowledge of faith in proportion to the intensity of love attained by those whom God favours with this gift.

DILLENSCHNEIDER, Cl., C. SS. R. — **Le sens de la foi et le progrès dogmatique du mystère marial.** Coll. « *Bibliotheca mariana moderni aevi* ». Rome, Academia mariana internationalis, Via Merulana, 124, 1954, 402 p. — The author studies two problems, one of which throws light on the other : what is the « sense of Faith » within the Church and what was the development of dogma in the realm of Mariology. The major interest of this book lies in the analysis by the author of the place of the « *sensus fidei* » in the development of the dogma. The discovery of new aspects and new dogmas cannot indeed be attributed to the sole explanation of a truth known in advance. Father D. shows, with the help of texts, how throughout the history of the Church, the « *sensus fidei* » in the community has always been an important factor in explaining the message. The Magisterium is the ultimate judge and interpreter of this « *sensus fidei* », makes up for its deficiencies and remains the fully equipped factor of dogmatic development.

FILTHAUT, T. — **La théologie des mystères.** Exposé de la controverse, Paris-Tournai, Desclée et C^{ie}, s. d. XIX-105 p. — This book is a clear and honest setting-forth of the existing controversy on the theories of Dom Carel. The well-known Benedictine's theses are faithfully described. For him, the « mystery » is a « revelation of God to humanity through humano-divine

acts in the fullness of life and strength ». A « sacrament » is the « presence of the saving act under the veil of symbols. » The liturgy is « the mystery of Christ in the worship of the Church. » With regard to liturgical symbols, he justifies them as follows : « As this divine reality infinitely surpasses all abstract teaching, being, as it is, a participation in the life and truth of God, it is not encompassed within a doctrine, but seeks its expression in ‘ symbols ’ ». « The symbols of worship are therefore necessary modes of expression ; theirs is not a purely pedagogical value, but they are bearers of salvation. The mystery of Christ finds its necessary incarnation in the mystery of worship. »

HAMMAN, A. — **Le mystère du Salut.** Paris, Plon, 1954, 278 p. — The author presents a synthesis of the plan and work of God in the religious history of the world. He demonstrates how the various phases of this design call for and explain each other. The Old Testament is its prefiguration and hope ; the explanation of Adam lies in Jesus, in whom the power to save far surpasses the evil inherited from Adam ; the Resurrection justifies the Passion and Death of Christ ; in the Risen Lord men recover, even on the corporal plane, their glory and their unity. We are all associated in the work of Redemption accomplished by Jesus and the liturgy of the Mass achieves in a mysterious manner what will appear in the future glory.

JERPHAGNON, L. — **Le mal et l'existence.** Paris, Éd. Ouvrières, 1955, 154 p. — The author treats of the problem of evil. He shows first how the usual solutions presented are more often deceptive. This is due to the fact that, more or less unconsciously, we think of God in an anthropomorphical manner and imagine His causality to be similar to ours. The solution of any problem envisaged in this manner is bound to disappoint. We cannot correctly solve any problem of which we have not got all the facts. We are faced with a mystery and not with a problem. We can, however, approach this mystery in such a way that far from scandalizing us, it will rather enlighten and reassure. In this connection suffering appears as tied to the consciousness of an existence which must be free, side by side with other existences with which relationships must be established. Suffering arises from the knowledge of failures and threats in this extraordinary success. However, it is not the failure which predominates, it is success, and joy predominates over suffering.

A deep and sincere, but rather heavy book.

WALGRAVE, J.-H., O. P. — **Newman. Le développement du dogme.** Tournai-Paris, Casterman, 1957, 398 pp. — This remarkable work was already outlined in 1942, at the University of Louvain for a doctorate thesis. A study of Newman's religious and theological ideas has been carried out with exceptional vigour of thought and keen intuition ; the erudition of the author is extensive and precise, not only in respect of Newman's work, but in various fields of theology and history of thought ; his development is clear and precise.

The fundamental problem is to determine how Newman explains the identity of the content of revelation throughout the evolution of dogma. This entails a description and discussion of psychology as understood by J. H. Newman. In his opinion, all thought is linked to the structure of the personality and of the orientation of destiny ; deeper than the thought which can be dialectically expressed, the idea proceeds and develops in the human mind, and in a given society under the impulse of first principles intimately rooted in the person. These first principles form an important part of the fruit of our liberty. Hence the distinction between religious and rationalist personalities. In the Church, « the idea » follows the same path as that of an individual or a society ; the direction imparted by the Holy Ghost is fundamentally different.

Around this central theme related to evolution of dogma, the author describes and judges the whole of Newman's religious thought as well as the apologetics. The reader of this book will better realize the deep originality of the great cardinal, and the genius with which he opened new paths of theological research.

LECUYER, Joseph. — **Le sacerdoce dans le mystère du Christ.** Coll. ' Lex Orandi '. Paris, Éd. du Cerf, 1957, 412 p. — The author, taking his lead from biblical texts studied in the tradition of the Fathers and of Liturgy, makes a close and detailed study of the priesthood of Christ and of the way the Church participates therein : in this line of thought he studies the priesthood of the faithful (through Baptism and Confirmation), that of the Apostles, the Bishops and the Clergy.

Mariology.

I. Marian Doctrine and Theology.

BUR, Jacques. — **Médiation Mariale.** Préface de Mgr de Bazelaire. Paris, Desclée de Brouwer, 1955, 201 p. — A clear and sound theological study. The author considers the variety of opinions, new and old, from which he draws a synthesis and outlines the various aspects of the rôle of Our Lady as Mediatrix. Mary is a member of the Church of the Redeemed, but she is the first member. As such, she takes an eminent part in the work of redemption, and shares in the distribution and application of the fruits of Redemption.

DILLENSCHNEIDER, R. P. Clément, C. SS. R. — **Le principe premier d'une théologie mariale organique.** Orientations. Paris, Alsatia, 1956, 190 pp. — The author, first rejects the opinion according to which, it would be strictly possible to deduce that all the privileges of the Holy Virgin proceed from a fundamental privilege. Then he examines whether Mary ought to be considered from the moment of her association with Christ in the mystery of redemption or from her incorporation in the Church, or rather from the fact that Mary is the prototype of the Church. The first solution risks isolating Mary from the Church, and harming the uniqueness of mediation

through Christ. If the second solution is accepted, a distinction must be made between Mary with or in the Church, and the super eminent place she occupies among the redeemed left aside ; she is at the origin of the Church. The treatise on Mariology must be associated with the treatise on the Church, but must precede the study of the Church in its other members. The first principle of Marian theology, as proposed by Fr. K. Rahner, is that " Mary is the most perfectly redeemed creature. " By taking definite possession of the world in the person of Mary, in her body and in her soul, the redemption has also, in a most perfect way, been effected in her.

The study of the bible texts guides the theologian to the view that the fundamental vocation of Mary was the messianic maternity of the new Eve. This messianic maternity is an oecumenical maternity, because Mary is at the junction of the two Testaments.

GALOT, Jean, S. J. — **Le cœur de Marie.** Coll. Museum Lessianum. Paris, Desclée de Brouwer, 1955, 314 p. — A study of the heart (and soul) of Mary based on texts of the Gospels and developed in the light of theology and interior life. A true and subtle mariology.

MANOIR, Hubert du, S. J. — **Maria.** Études sur la Sainte Vierge. Tome IV. Paris, Beauchesne, 1956, 1037 p. 3 Photographies. — This work studies the diffusion of the devotion to Our Lady in different parts of the world.

Nouvelle Ève, La. — Études Mariales, Bulletin de la Société Française d'Études Mariales, Paris, Lethielleux, I, 1954, 172 p. — II, 1955, 122 p. — III, 1956, 120 p. — The theological, exegetic, patristic and historical studies contained in these three volumes (to which a fourth is to be added) are the work of eminent specialists and the result of rigorously scientific research. (See for instance the study of R. Laurentin on the interpretation of Genesis III, 15).

2. *Marian Spirituality.*

CHARMOT, F. — **La royauté de Marie et le sacerdoce des fidèles.** Paris, Spes, 1955, 222 p. — The author writes for Christians who are not priests and points out how in the imitation of Mary they may also share in the priesthood of Christ in the Church. This book has a solid theological groundwork.

NEUBERT, E. — **La mission apostolique de Marie et la nôtre.** This work is in two parts : the first, doctrinal, establishes the reality of the apostolic mission of Mary according to Holy Scripture, Tradition, Liturgy and the teachings of the Popes on theology ; the second deals with our participation in the apostolic mission of Mary : obligations, duties, practice.

NEUBERT, E. — **La vie d'union à Marie.** Paris, Alsatia, 1953, 327 p.

The Marian spirituality of the author is often that of Father Chaminade. Father Neubert returns to the orientation of an earlier work 'Mon idéal, Jésus, Fils de Marie'. Union with Mary here described and counselled by him is in no way separable from union with Jesus; the two are in a way reciprocal. The author studies both the ordinary union and the mystical union.

RICHARD, J., A. A. — **Marie, mère de Jésus.** Paris, Bonne Presse, 1956, 142 p. Ill. de Solveg. — Album for readers 8-11 years old. Coloured illustrations on each page and a commentary based on the Gospel. The whole constitutes a life of Jesus through the eyes of Mary. Both the text and illustrations are second-rate.

SALIÈGE, Cardinal. — **Voilà ta mère.** Pages mariales recueillies et présentées par S. Exc. Mgr. Garrone. Toulouse, Apostolat de la Prière, 1958, 122 p. — Extracts from letters and sermons on devotion to Mary, and various aspects of Marian doctrine.

Vierge Marie et le Foyer (La). Bruxelles, Feuilles Familiales, 1955, 79 p. — Papers read at the « Section familiale du Congrès Marial National de Septembre 1954 ». They show how Mary, and the spirit of Nazareth should transfigure Christian homes and inspire the whole of married life, family life.

VLOBERG, M. — **La Vierge et l'Enfant dans l'art français.** Paris, Arthaud, 1954, 325 p., Illustrations. — In this study of the manifold representations of Our Lady in painting, miniature, stained-glass or sculpture, the author compares various periods and artists. There are numerous and beautiful reproductions.

3. *Apparitions and Pilgrimages.*

LOCHET, Louis. — **Apparitions.** Présence de Marie à notre temps. Coll. 'Présence chrétienne'. Paris, Desclée de Brouwer, 1957, 154 pp. — With deep thought and piety, the author seeks to understand the meaning of the apparitions and pilgrimages in the XIXth and XXth Century. These are indeed different from what they were during preceding centuries. The Virgin and the saints appeared sometimes during earlier centuries, but these supernatural manifestations were of a more private character; whereas the apparitions of the last 150 years seem to have been for the Church. It is a public message transmitted by one or several seers. It seems to be the process by which God continues through history the realization of «mirabilia» whose former demonstrations had been transmitted to us by the sacred history and the Gospel. God gives history its meaning and calls for the conversion of the heart. The city of pilgrimage is like a prefiguration of the heavenly Jerusalem. The author especially emphasizes three parts of the message transmitted by the apparitions: a message of faith: «come»; a message of life: «do penance»; a message of prayer: «pray my children».

LAURENTIN, René. — **Sens de Lourdes.** Paris, Lethielleux, 1955, 144 p. — A splendid work which helps us to understand better the personality of Bernadette and the spiritual significance of the apparitions of Lourdes. The author presents a new and profound study of available historical sources.

Works on the Church.

Chrétien dans le monde. Paris, Desclée de Brouwer, 1955, 204 p. — Various aspects of the situation of Christians and their attitudes in different regions and spiritual climates.

HARDT, Ch., S. J. — **Quatre conversions.** Trad. de l'allemand par Virrion, Mulhouse, Salvator, Tournai-Paris, Casterman, 1957, 202 p. — The author studies four cases of conversion from Protestantism to Catholicism. Testimonies are given by four former ministers. The high religious and scientific value of the authors and the sincerity of their statements make the great attraction of this book.

JOURNET, C. — **L'Église du Verbe Incarné.** Essai de Théologie spéculative. — I. **Hiérarchie apostolique.** Coll. Bibliothèque de la Revue Thomiste, Bruges, Desclée de Brouwer, 1955, 770 p. — A new edition of the first volume concerning Apostolic Hierarchy. A detailed and penetrating study on the hierarchic organization of the Church, the power of order and the power of jurisdiction.

Monde attend l'Église, Le. Paris, Fleurus, 1957, 288 p. — Eminent lay people testify to the needs of the Church in our times and what the world expects of the Church.

SUENENS, L. J. — **L'Église en état de mission.** Bruges, Desclée de Brouwer, 1955, 208 p. — A thoughtful study of certain aspects of the lay apostolate, mostly concerned with visits and direct contacts which are the occasion of making religious truths known.

PASSELECO, Paul. — **Les erreurs des Témoins de Jéhovah** (A catholic point of view). Éditions de Maredsous, 1956, 32 p.

ARMINJON, P. — **Le mouvement œcuménique.** Paris, Lethielleux, 1955, 93 p. — After dealing briefly, but clearly and with real understanding, with the characteristics of the various Christian Sects, the author considers the attempts made to bring them together. There have been organized efforts in which the Catholic Church, and some Protestant Churches, have not co-operated, and which have been only half-heartedly supported by the Orthodox Church. There have been also federations and covenants between Reformed Churches which have left untouched the differences in their doctrines, or, if union has been achieved, it was only on the ground of a decla-

ration of faith in very general terms. While the representatives of Churches and organizations which form the Oecumenical Council have omitted dogma from the programmes of the Conferences held at Amsterdam and Evanstown and also the question of relations between ministers and the faithful, they have, on the other hand, expressed clear and in fact bold opinions on international, social and economic problems. Mutual understanding is, of course, easier in this field than in that of theology.

It is the first occasion on which this subject is treated in French, and it is here done in a masterly fashion.

CRISTIANI et RILLIET. — **Catholiques, Protestants. Les pierres d'achoppement.** Coll. Bibliothèque Ecclesia. Paris, Arthème Fayard, 1953, 188 p. — We have lately reviewed a similar work from the same authors : « Catholiques, protestants, frères pourtant ». This book follows the same scheme : alternating letters in which the Calvinist Minister, then the Catholic Priest, state their opinion on a given theme. Thus, such subjects as the veneration of saints, devotion to Mary, Holy Mass, the celibacy of the clergy, authority in the Church, the nature of unity, are reviewed. The various points of view and the arguments in their favour, are presented in a great spirit of mutual charity, and yet there is no dogmatic point of contact. The Catholic correspondent states clearly and convincingly the theses of his Church, opposing them to the adverse theses, but remains unaware of certain deep and valid aspects ; the Protestant correspondent is more subtle but rather vague. This friendly controversy giving the actual divergent points of view of their faith, is of great interest but not particularly convincing. This is not the level of a fruitful exchange of thought likely to bring adhesion to one or other solution. There is a deeper level where a true dialogue can take place, this may be found one day on the common ground of prayer.

TOLÉDANO, André D. — **Les Chrétiens seront-ils un jour tous réunis ?** Coll. Bibliothèque Ecclesia, Paris, Fayard, 1956, 224 p. ill. — The writer gives us a brief but clear and objective history of schisms and heresies. He outlines the modern oecumenical movement and points out the way towards a possible reconciliation.

A good book to put in the hands of a Christian eager to acquire a rapid but serious knowledge of the problem of the separated Churches.

Morality.

1. Studies on Christian Morality.

GARRONE, Mgr. — **La morale du Credo.** Toulouse, Apostolat de la Prière, 1954, 78 p. — The writer seeks to bring into the limelight the originality of Christian morality and the principal Christian attitudes. To this end, he begins by proving the deep unity of the Creed and the cohesion of the different dogmas. He shows how faith affects behaviour. Charity is one with faith, and all the virtues are rooted in charity.

HÄRING, Bernard, C. SS. R. — **La loi du Christ.** Théologie morale à l'intention des prêtres et des laïcs. — I. MORALE GÉNÉRALE. Paris-Tournai-Rome-New-York, Desclée et Cie, 1955, 648 p. — The original text of this work is in German. It has had a rapid and astonishing success. The author's perspectives are quite different from those of similar works. Former works seldom get away from points of view inspired by jurisdiction, casuistry or even naturalism. This book insists on the originality of Christian morality : the primacy of the supernatural, the importance of the notion of a call and a response, the central place accorded to the person of Christ, recourse to Scriptural texts. Priests, and laymen as well, can now refer to a morality which is closely akin to a true spirituel life, which is rejuvenated by recourse to biblical sources, and a share in sacramental and liturgical life, while its development is in permanent contact with dogma. Rich in all this, it is no less precise ; concrete cases are solved rigorously and minimum obligations clearly stated.

HÄRING, B. — **La loi du Christ. La vie en communion avec Dieu.** Vol. II. Tournai-Paris-Rome-New-York, Desclée et Cie, 1957, 388 p. — This volume deals with special morality, the theological life in Faith, Hope and Charity, and then the virtue of Religion. The first volume on general morality ended on the study of conversion. This one leads the Christian towards a life of union with God in communion with his brethren. The author goes beyond the boundaries of a negative morality, and seeks in depth the human attitude called for by divine law, and the spirit in which it will develop.

LOTTIN, O. — **Au cœur de la morale chrétienne.** Bible, tradition, philosophie. Tournai-Paris, Desclée, 1957, 206 p. — This volume resumes in simpler form the study on Fundamental Morality published by the same author in 1954. It is meant for beginners in the sacred sciences (seminarists) and cultured laymen. It consists in a treaty on general morality in three parts : the ideal to aim at, the pursuit of the ideal, the realization on earth of the Christian ideal. An excellent handbook of classical structure, with a clear text and sound doctrine.

2. *Particular aspects of Christian Morality.*

CATHERINE DE JÉSUS-CHRIST (Mère M.). — **Au chevet de la souffrance.** Morale professionnelle, Paris, La Colombe (Éditions du Vieux Colombier), 1955, 191 p. — For nurses. Directions on ethics : a very complete set of advice on the behaviour of a hospital nurse.

CRISTIANI, L. — **Faut-il obéir à l'Église ?** Coll. Le Poids du Jour. Paris, Le Centurion, 1955, 148 p. — The author recalls certain recent events when the authority of the Church had to be brought into force, not without causing reaction. He shows how the authority of the Church is exercised and what doctrinal justifications should be presented.

PERRIN, Joseph-Marie, O. P. — **La virginité chrétienne**. Paris, Desclée De Brouwer, 1955, 239 p. — This book begins with a study of 120 pages by the author ; it then gives St. Augustine's treaty on Holy Virginity, Pope Pius XIIth's Encyclical " *Sacra Virginitas* ", and the rite for the Consecration of Virgins by St. Leo. Fr. Perrin's study is divided into three parts : the benefits of virginity, its difficulties and the conditions of its realization. It shows how consecrated virginity is an anticipation of " a final world where, even now, the resurrection of the Lord introduces his own ", and that it realizes " the nuptial intention " of God towards humanity with which He makes a Covenant. It is more than a treaty on morality, it is a spiritual outlook on virginity which helps us to perceive something of its mystery.

Social Problems.

BAYON, N. — **Le Secours Catholique**. Coll. Bibliothèque Ecclesia. Paris, Arthème Fayard, 1955, 254 pp. — Account of the organization and activity of the Catholic help in France.

Civilisation du travail ? Civilisation du loisir ? Coll. Recherches et Débats. Paris, Arthème Fayard, 1956, 208 pp. — This work concludes with a chapter by Father Rideau : Work and Redemption. The preceding chapters consider the sociological problems of labour, evolution of economy and likelihood of a new Humanism.

DANIEL, Y. et G. LE MOUEL. — **Paroisses d'hier... Paroisses de demain**. Coll. « Église et temps présent ». Paris, Grasset, 1957, 270 pp. — After a historical study of the birth and development of parishes in the Church, the authors consider the problem set by present day social structures and their evolution as a matter of concern for the clergy responsible for pastorate and evangelization. They suggest desirable reforms with precision and realism.

HERVIEU, L. F. — **Je sors de leurs prisons**. Coll. Le Poids du Jour. Paris, Centurion, 1955, 173 pp. — Account of the situation and organization in France and a few foreign countries.

PIERRE, l'Abbé. — **L'Abbé Pierre vous parle...** Coll. Le Poids du Jour. Paris, Centurion, 1955, 196 pp. — This volume is composed of texts written by Abbé Pierre.

4. LIFE OF THE CHURCH

History of the Church.

COLSON, Jean. — **Les fonctions ecclésiales aux deux premiers siècles**. Coll. « Textes et études théologiques », Paris, Desclée de Brouwer, 1956, 374 pp. — Very detailed historical and exegetical study of the organization of the Church during the first two centuries, and the various functions and responsibilities.

DANIEL-ROPS. — **L'Église de la Renaissance et de la Réforme.** — Une révolution religieuse, **La Réforme Protestante.** 77^e éd. 615 pp. — Une ère de renouveau, **La Réforme Catholique.** 12^e éd., 569 pp. Coll. Les grandes études historiques, Paris, Fayard, 1955. — The books by D. R. on the history of the Church are concrete and vivid ; the facts are described in a picturesque and lively manner, whereas the general pace of events is synthetic and clear. Better still, these books are scientific. They show absolute good faith, where concern for truth is more apparent than apologetics. The whole of this collection should be read by most young people. It ought to be a normal element of their Christian and humanist formation.

DANSETTE, Adrien. — **Destin du catholicisme français. 1926-1956.** Paris, Flammarion, 1957, 493 pp. — The period described by the author witnessed the growth of Catholic Action ; the religious awakening of the laity ; the reactions that followed the wide religious inquiries resulting from the book by Fr. Godin : « Mission de Paris et Mission de France », priest-workers, community and missionary parishes. It has also been marked by the impetus given to biblical and liturgical movements. The author's documentation is very extensive and precise. Adrien DANSETTE masters the multitude of facts and gives impartial judgement. The prospects for the future are rather ambiguous. There is a remarkable increase in religious élite but the masses resist.

DUCLOS, Paul. — **Le Vatican et la seconde guerre mondiale.** Action doctrinale et diplomatique en faveur de la paix, Paris, Éd. A. Pedone, 13, rue Soufflot, 1955, 253 pp. — Besides the pontifical texts, well selected and classified, first class historical documentation is given, precise and most interesting. Pontifical directives in the field of international relations are extremely clear.

LEFEUVRE, Jean, S. J. — **Shanghai : Les enfants dans la ville.** Chronique de la vie Chrétienne à Shanghai. Coll. Église vivante. Paris, Témoignage chrétien, Paris, Tournai, Casterman, 1956, 366 pp. ill. — This book brings us back to the noble pace found of the martyrs' Acts during the early centuries : the joy of those born to eternal life, while remaining fraternal and fearless before their executioners. This book, in which Christian life of the community in Shanghai is reported to us, month by month and sometimes day by day, is, in its simplicity, an eloquent testimony of one of the most agonizing and glorious epics of Christian History. Is it joy and pride which must predominate or, on the contrary, pain and suffering, when we see a heroic Christian community annihilated — humanly speaking — going into Eternity ?

LETOUSEY, A. — **Connaissance de Jésus-Christ. II. L'Église au péril des temps.** Paris, Lethielleux, 1954, 132 pp. — A short account of history of the Church, for students in High Schools, technical and modern schools where no religious teaching is given.

ROCHE, A. — **Sur les traces de l'Évangile.** Histoire missionnaire de l'Église de la Pentecôte à nos jours. Trad. de l'anglais par Marg. Bréhier, Mulhouse, Salvator, Tournai, Casterman, 1957, 229 pp. — A short history of the Catholic missions throughout the ages; detailed and well written.

SAINT-YVES, C. — **Le Vrai dialogue des Carmélites.** Coll. « Visages de l'Église ». Paris, Le Centurion, 1955, 123 pp. — The story of the Carmelite nuns, martyrs during the French Revolution, has been described in two fine books, one by Gertrude von Le Fort and the other by Bernanos. The historical truth was somewhat warped in both. The above gives the true story of these devout women.

History of the Church : Series.

Bibliothèque Ecclesia. Collection dirigée par Daniel-Rops. Paris, Fayard, 220 pp. environ. — This is a collection of monographs for laymen. It comprises various categories : historical studies, sacred or moral studies, biographies, Christian philosophy, pilgrimages, religious current events, etc. In each case, the subject is treated by an expert. Amongst recent titles are : **Lourdes** by Abbé DEROO; **Une république de moines** (le mont Athos) by Jean DÉCARREAUX; **Une Église du silence** (en Angleterre sous Élisabeth) by A. TOLEDANO; **L'union des époux** by Marc ORAISON; **Saint Pierre est-il au Vatican?** by N. CORTE; **Le Père de Foucauld**, by P. NORD; **Croyez-vous en l'homme?** by M. ZUNDEL; **L'hérésie de Port-Royal** by chan. CRISTIANI; **Ces Messieurs de Saint-Sulpice** by J. GAUTIER; **Abélard avec et sans Héloïse** by G. TRUC; **L'homme ce pèlerin** by G. BLOND (la tradition chrétienne des pèlerinages); **Quand le Pape avait des bateaux** by M. BOURDET-PLÉVILLE; **Les Églises de couleur** by B. DE VAULX, P. JARICOT and J. JOLINON; **L'énigme des stigmatisés** by R. BIOT; **Quand la Russie avait des saints** by C. DE GRUNWALD; **Louise de Marillac** by M. D. POINSENET.

Cinquante ans de pensée catholique française. Coll. Bibliothèque Ecclesia, Paris, Arthème Fayard, 1955, 252 pp. — This book, composed by first-class specialists, covers the main trends and cites the great names in Catholic effort in France and Belgium during the last fifty years. Literature, philosophy (with theology and apologetics), science and the arts are dealt with in this most interesting small encyclopedia.

Biographies of Saints, etc.

1. *Monographs for children.*

DANIEL-ROPS. — **Saint Paul aventurier de Dieu.** Paris-Tournai, Casterman, 1955, 40 pp. ill. de Luc Delfosse. — An excellent book suitable for children. Large size illustrations, in colour.

2. Monographs for adolescents and adults.

BALTHASAR, HANS URS VON. — **Le chrétien Bernanos.** Trad. de l'Allemand par Maurice de Gandillac. Paris, Éd. du Seuil, 1956, 573 pp. — All the great problems of Christian life and human destiny were handled with profound insight by Bernanos. Father von Balthasar explores the enormous range of the novelist's work and gives the main outline. Conscientious, penetrating and deep.

BRISCHOUX, C. — **Georges La Pira.** Paris, Xavier Mappus, 1955, 143 pp. — This biography of the Mayor of Florence, is at the same time the report of a very important social experiment. G. La Pira wished to apply the Christian requirements of charity and justice in the city of Florence. He also tried to contribute to the peace of the world, by international contacts between, civic authorities.

BRODRICK, James, S. J. — **Saint Ignace de Loyola.** Les années du pèlerin. Traduit par J. Boulangé, S. J. Paris, Spes, 1956, 368 pp., ill. de 4 hors-texte en héliogravure. — A biography written by Father Brodrick is always a treat. The facts are told with humour, with plenty of concrete and picturesque details; everything is to the point and is focussed on the personality of the hero and his line of life. But the author is more than a talented writer; he is a well informed and sound historian. He retraces the life of St Ignatius from 1491 to 1538: his youth, conversion, and spiritual itinerary up to the moment of founding the Company.

JERPHAGNON, Lucien. — **Pascal et la souffrance.** Paris, Éd. Ouvrières, 1956, 188 pp. — The problem, or rather the mystery of suffering, led M. Jerphagnon to publish a book entitled « le mal et l'existence ». In his study of Pascal, he goes deeply into a personal case of a passionate soul, a genius and a Christian exposed to trial and suffering from the days of his youth.

The author first records the coexistence in Pascal of an indomitable energy and continuous, often acute, suffering. He then makes a psychological analysis of his hero. He examines in detail the three factors of Pascal's character: emotivity, activity and secondary. The author examines, in this perspective, the various forms of suffering affecting Pascal: physical and moral. He deals with the problem of evil as seen by Pascal. Man the sinner can only be freed and understood in Jesus-Christ. The mystery of Jesus, is Pascal's final conclusion.

VILLAIN, Maurice. — **L'abbé Paul Couturier.** Apôtre de l'unité chrétienne. Coll. « Église vivante ». Tournai-Paris, Casterman, 1957, 376 pp. — Fr. Paul Couturier, priest attached to the archdiocese of Lyons, was an apostle of Christian unity. Born 29th July 1881, died 24th March 1953. His œcumenical vocation came to light only when he was about 52 or 53. But during this rather short period of about 20 years he had a deep influence,

both on our separated brethren and Catholics. He had a deep interior life and an extraordinary faith in prayer. The disagreement existing between Christians made him suffer intensely and he endeavoured to be an apostle of unity in charity. When he gave himself entirely to the cause of Unity, he was always careful to keep in perfect community of obedience and thought with his archbishop and the Holy Father; his relations and contacts increased greatly, and he succeeded in gaining the entire confidence and friendship of a very great number of separated brethren. He considered that the unity for which he longed must be founded on a very deep spiritual life, and that its roots would be found in a greater participation in the mystery of Christ.

3. *Series.*

Belles histoires et belles vies. Collection de vies de saints pour enfants. Paris, Éd. Fleurus, 48 pp. — These lives of saints, written for children, unfold like a film: each page contains four fine illustrations, 2.75 × 2.75 inches, commented by a short narrative text. Recent titles: **Saint Benoît, Kateri Tekakwitha, Saint François de Sales, Sainte Louise de Marillac, Sainte Odile, Sainte Claire, etc.**

Bonne Presse, Collection de vies de saints éditées à la Bonne Presse, à Paris, 47 pp. ill. — **Louis de Gonzague** par Pierre BARGELLINI, **Sainte Claire d'Assise** par Marguerite D'ESCOLA, **Saint Yves** par Anne QUEINNEC, etc. — Short illustrated pamphlets suitable for children, but which will also interest adults. The type is sometimes very legible, but at others extremely small.

Convertis du XX^e siècle. Collection dirigée par le P. F. Lelotte. 4^e volume, Tournai-Paris, Casterman, Bruxelles, Foyer-Notre-Dame, 1957, 246 pp. — 15 monographies of various origin and aim. The diversity of these converts' spiritual itinerary gives further emphasis to the unity of the guiding spirit.

Maîtres spirituels. Collection de monographies. Paris, Éd. du Seuil, ill. — This collection presents the person and the work of masters of spirituality. The milieu in which they lived is carefully studied, as well as their spiritual relationship and the characteristics of their message. The subject matter covers various outlooks and eras: besides **Saint Jean Baptiste** (J. STEINMANN), **Saint Paul** (C. TRESMONTANT), **Saint Augustin** (H. MARROU), **Saint François d'Assise** (Ivan GOBRY) or **Charles de Foucauld** (D. et R. BARRAT) there are also: **Bouddha** (Maurice PERCHERON) and **Mahomet** (Émile DERMENGEM).

Nos amis les saints. Collection illustrée, Lyon, E. I. S. E. (Éditions et Imprimeries du Sud-Est, 46, rue Charité). — This collection presents illustrated lives of saints to children of about 8 to 13. Sufficiently developed to

arouse interest and give satisfactory knowledge of the saints, the narratives composed by experienced and clever authors are very well adapted to children. They will help them most especially to know their patron saints. Amongst recent titles, we would mention : **Saint Patrick, Saint Ignace de Loyola, Saint Pie X, Saint Yves, Saint Hervé, Sainte Françoise Romaine, Saint Dominique**, etc.

Vies de saints pour enfants. Collection, Paris, Bonne Presse, 48 pp. par fasc. — Short pamphlets well presented and adapted to children from 7 or 8 upward (illustrated). Recent titles : **Saint Christophe, Sainte Geneviève...**

III. PASTORATE PROBLEMS.

1. APOSTOLATE

General Problems.

DAUJAT, J. — **Problèmes d'aujourd'hui, réponses chrétiennes.** Coll. « Présence du catholicisme ». Paris, Téqui, 1957, 198 pp. — This book comprises reprints of many articles previously published by the author in various reviews and devoted to the problem of Christian behaviour in this world. Many of the author's views are debatable and this disjointed book is only relatively interesting.

KRETZ, E. et P. HITZ, C. SS. R. — **Missions paroissiales et liturgie.** Coll. de pastorale liturgique. Bruges, Abbaye de Saint-André, Apostolat liturgique, 1957, 80 pp. — The special object of the parochial mission, is to proclaim the mystery of Christ in its entirety and under all its aspects ; God will save us ; man, a sinner, refuses, but Christ brings him back to God. However it is not sufficient to develop these themes in a set of sermons ; they must be lived in the liturgy. Therefore liturgy must be an important part of the mission. In this pamphlet will be found the schemes of a series of sermons dealing with the chief themes of the mission, as well as information on what the celebrations ought to be.

LALOUX, J. — **Problèmes Actuels du Monde Rural.** Suivi d'un complément "Urbain Ou Rural" en collaboration avec Fr. Houtart, coll. Études Religieuses. Bruxelles, La Pensée Catholique, Paris, Office Général du livre, 1956, 125 pp.

SUAVET, Th. — **Construire l'Église aujourd'hui.** Coll. « Spiritualité ». Paris, Éd. Ouvrières (Économie et Humanisme), 1957, 256 pp. — Meditations and spirituality for priests and lay people conscious of their apostolic duties. The author studies, first of all, the world of today as it appears to the Christian : the sin of the world, and the social consequences thereof in a world dominated by science. He then considers, which attitude Chris-

tians must take in order to understand and transfigure the world and at the same time seek their own sanctification.

Sermons.

BECQUÉ, L., C. SS. R. — **Faut-il réformer les sermons?** Coll. « Bibliothèque Ecclesia », Paris, Fayard, 1957, 140 pp. — The author considers the object and method of preaching. The literary style used is that of letters addressed to a beginner.

WILLENBRINK, Bernard, o. m. i. — **Sacris Solemnis.** Sermons pour toutes les fêtes de l'année. Traduits par l'abbé Marcel Grandclaudon. Coll. « La prédication Nouvelle ». Mulhouse (Haut-Rhin), Éditions Salvator, 1956, 224 pp.

WOESTELANDT, M. — **Plan de prédication sur l'Écriture.** Coll. de Pastorale liturgique. Bruges, Abbaye de Saint-André, Apostolat liturgique, 1953, 67 pp. — The author has chosen the main stages in the unfolding of the plan of salvation in the history of Israel and helps the preacher to emphasize “the facts and main characters whose reality and attitudes prepare the coming of Christ or are valid for personal or communal religious life.”

Missionary Problems.

ABRAHAMS, Peter. — **Je ne suis pas un homme libre.** Coll. Église vivante, traduit de l'anglais par M. Klopper et D. Shaw-Mantoux. Tournai-Paris, Casterman, 1956, 305 pp. — The position of coloured people and half-castes in South Africa. The author, himself a half-caste, tells objectively and calmly the story of his childhood and youth. Notwithstanding noble exceptions (for instance, certain teachers, religious or otherwise), the white man's attitude towards coloured people is too often lacking in respect and charity. This situation is the cause of real scandal and fosters an increasing feeling of revolt. The author expresses his surprise on seeing that the white man's behaviour denies Christian charity, which they are supposed to represent. The religious inspiration (the author is a Christian), picturesque stories, human aim and poetic quality places this book amongst the greatest.

Catéchèse et missions. Rapports et compte rendu de la XXV^e Semaine de Missiologie de Louvain (1955). Coll. Museum Lessianum. Paris, Desclée de Brouwer, 1956, 239 pp. — The work written partly in Dutch, partly in French, comprises first of all general reports on catechesis; then follow uses in missionary problems.

CHAPPOULIE, Mgr. — **Luttes de l'Église. I. Perspectives missionnaires.** Paris, Fleurus, 1957, 275 pp. — This volume contains several texts by the Bishop of Angers: pastoral letters, reports of congresses, sermons... some

texts go back to 1948. The first part deals with missionary problems, the second part concerns the apostolate in France. In each of these studies the author often touches questions of present-day interest and capital importance in the apostolate. He does it with deep knowledge, clearness and concision.

CHARLES, Pierre, S. J. — *Études missiologiques*. Coll. « Museum Lessianum ». Paris, Desclée De Brouwer, 1956, 434 pp. — This volume composed after Father Charles' death, groups his main missiological studies during the last thirty years of his life. Father Masson, who carried out this task, has divided the book into three main parts : General Missiology, Studies on Africa, Studies on other subject matters. The whole constitutes a magnificent treatise, where theological thought, exceptionally extensive historical documentation, many personal experiences, are dealt with by a master ; a note of enthusiasm and poetry adds a special flavour to these pages.

DANIÉLOU, J. — *Le mystère de l'Avent*. Paris, Seuil, 1948, 207 pp. — The great religions of the past prepared the world for Christianity : fetichism, Buddhism, and above all Judaism. Christianity is the consummation. The survival of the others is an anachronism. Islamism seems to be rather a regression (Communism would be a degradation).

After dealing with these religions as a whole, the author deals with the part played by individual forerunners, especially St John the Baptist.

The oral, more than the written, style is used.

L'Église et les civilisations. Coll. Semaine des Intellectuels Catholiques. Paris, Pierre Horay, Éd. de Flore, 1956, 254 pp. — The object of the 1955 Week, was to envisage the situation of the Church as regards human realities, civilizations, science, languages, political and social structures. Of special note is the most interesting report made by an Oratorian Chinese religious, Father Houang, who stressed important problems concerning missionary methods.

Éléments de doctrine missionnaire. Lyon, Propagation de la foi, 12, rue Sala. — Six séries de plusieurs fiches chacune. 1. **Les religions dans le monde**. — 2. **La doctrine missionnaire de l'Église**. — 3. **La spiritualité missionnaire**. — 4. **Problèmes sociaux des pays de mission**. — 5. **Les pays de mission accèdent à leur majorité**. — 6. **La coopération missionnaire**. — The whole of these leaflets constitutes a very up to date and valuable reference work as well as a detailed study of the great missionary problems of today.

GILSON, O. — **L'Aube noire**. Coll. « L'Aventure Missionnaire ». Paris, Le Centurion, 1955, 139 pp. — The author describes in a very concrete manner the passage of African civilization from paganism to Christianity. The opposition between pagan customs and Christian revelation is brought out, together with possible adaptations and necessary rejections.

HULPIAU A. — **Pourquoi tant de religions?** Coll. Études Religieuses. Bruxelles, La pensée catholique, 1955, 68 pp. — Presentation of the great religions of today (statistics), then an apologetical, soteriological, missionary etc. study of religious pluralism.

Lay Apostolate and Catholic Action.

Action Catholique des Hommes. Manuel pratique. Bruxelles, Éd. de l'A. C. H., 19, avenue de l'Yser, 210 pp. ill. — Details of the role of A. C. H. in the apostolate today. A definition is given of the nature and diversity of apostolic action together with means and instruments available.

LOCHT, Pierre de. — **Artisans de l'Église.** Bruxelles, Éd. de l'A. C. J. B., 1957, 51 pp. — Short, but shrewd study of the lay apostolate in the Church and the various methods used.

Mystères chrétiens et Action Jociste. I. Avent, Épiphanie. — II. Pâques, Pentecôte. Paris, Éd. Ouvrières, 1956, 260 et 220 pp. — Short examples taken from life in the working-classes and illustrating the mysteries of the liturgical year.

VENAY, A. DU, C. I. C. M. — **Au service de l'élite africaine.** Déontologie de l'employé chrétien. Leverville, Bibliothèque de l'Étoile, 92 pp. — Advice concerning the professional and personal life of educated Africans. The second part of the work covers engagement, marriage and Christian family life.

2. DIRECTIVES AND STATES OF LIFE

Directives for the young.

Clair regard. Collection de brochures pour adolescents. Tournai, rue Tête d'or, 16, 24, pp. 10 of these pamphlets are published yearly, grouped in series of similar subject matters. — Adolescents will find suggestions for reading-matter concerning their spiritual life and character development. Here, are some of the titles of recent issues : **La joie, Apôtre avec Notre-Dame, Paul apôtre, Tous ensemble, Heures grises, Celle qui vient (la mort), Spleen, Pénitence, Bonheur où es-tu ?, Saint Pie X, Oui, Bonjour la joie...** These pages are easy to read, and at the same time well adapted and helpful.

DUPUIS, R., S. J. et P. CELIER. — **Courtoisie chrétienne et dignité humaine.** Coll. Siècle et Catholicisme, Paris-Tours, Mame, 1954, 276 pp. — This fine book, excellently planned and well written, is especially for young people. It studies the nature of Christian courtesy, one of the fine points of charity. The first and longest part studies and meditates the courtesy of

Christ. Then comes a study of courtesy according to saint Paul. Finally the author envisages what must, in fact, be the courtesy of a Christian and how it is shown in various states and circumstances.

QUOIST, Michel, abbé. — **Aimer ou le Journal de Dany.** Paris, Éditions Ouvrières, 1956, 241 pp. — This book is a kind of novel, written in the form of a personal diary kept by a boy from the age of 15 to 17. During these two years, the reader can follow the psychological and religious evolution of a young middle-class student attending a "modern college." From a kind of religious formalism he progresses to a conscious and fervent religious life. The work is primarily written for young people themselves, but can also be of great help to teachers. Spiritual life and the discovery of the deep meaning of human love are developed. Interest never flags. The author possesses great psychological penetration. This book is a masterpiece.

Yogin du Christ. La voie du silence. L'expérience d'un moine. Paris, Desclée De Brouwer, 1956, 140 pp. ill. — The author studies the oriental technique of Yoga. Born in India and mostly associated with brahminic philosophy, it is a method for acquiring self control and reaching contemplation. It is possible to isolate Yoga technique from its philosophical and religious context and consider it from the point of view of Christian life and ideals. It is then a great help. The author, a monk in the fifties, who is in charge, in addition to his monastical life, of various functions in the Abbey, tried it out personally, for instance, control of the senses, imagination, nerves, acquisition of a sound physical and mental balance, and the practice of prayer. Concretely, it is a question of practising certain postures each day (a kind of gymnastics) in order to acquire a certain discipline in breathing and associate meditation with a specially chosen position. The work is well planned and clearly written.

Marriage and family.

DANTEC, F. — **Foyers rayonnants.** Guide apostolique des époux chrétiens. III. **Apôtres.** Quimper, Direction des Œuvres, 1955, 232 pp. — The three pamphlets by Fr. Dantec on Christian married life constitute the most complete guide and the best of its kind.

Encyclique « Casti Connubii » sur le Mariage chrétien. Paris, Spes, 1955, 201 pp. — This volume includes three items :
 — the text of the encyclical "Casti Connubii" (1930) ;
 — the main pontifical texts, written later, on chastity and marriage ;
 — theological and pastorate comments on the above.

Ensemble vers le Seigneur. La formation religieuse en famille. Par P. RANWEZ, S. J., J. et M. L. DEFOSSE et J. GÉRARD-LIBOIS. Éditions de Lumen Vitae, 184, rue Washington, Bruxelles, 5. — The aim of this work

is to help parents to realize their duties as religious educators and carry out this delicate task correctly.

Contents: fundamental principles, orientations, studied in terms of the requirements of the message to be transmitted and the child's psychology, practical applications and concrete illustrations.

After two chapters dealing with the fundamental principles and the education of the parents, the five main stages of religious formation are envisaged in detail: 0 to 3, 3 to 7, 7 to 10, 10 to 12, 12 to 17 years; then a study of what ought to be the religious culture centred on reading of the Bible, and family prayer, in accordance with the liturgical seasons and feasts. At the end of the work, suggestions are given with regard to the sacraments and adults, and the role of the home in the Church.

Ensemble vers le Seigneur is intended mainly for parents, especially young parents and even future parents (fiancés, or young people thinking of marriage). It will also be useful for priests who have to guide the parents and collaborate with them, as well as for teachers who are jointly responsible with the parents for the religious formation of childhood and youth.

HERBIN, Pierre. — **Naissance du Chrétien.** Coll. *L'esprit liturgique*. Paris, Éd. du Cerf, 135 pp. — This booklet deals briefly with the role of the family in the religious formation of the child, from birth to first communion. Descriptions are given of the ceremonies of the sacraments of Christian initiation, and the attitude to be adopted in order to conform to the spirit of the Church. It is an excellent guide of Christian behaviour.

LOCHT, Pierre DE, abbé. — **L'amour dans le mariage.** Perspectives chrétiennes. Bruxelles, Le Puy, Éd. des Feuilles Familiales, 1956, 55 pp. — The author, mainly emphasizes three points: the Christian view of matrimony gives human love new scope and depth — it is the duty of Christian couples to bear witness in their environment. Married life, and consecrated celibacy are two vocations which enlighten each other, and form a whole within God's plan.

PONS, R. — **Procès de l'amour.** Tournai, Casterman, 1955, 226 pp. — This fine book is a collection of articles published in the review « *L'Anneau d'or* ». It consists of 19 studies of « amours que la littérature ou l'histoire ont immortalisés ».

VIOLET, J. — **Orientations de pastorale familiale.** Paris, Éd. familiales de France, 1955, 239 pp. — This volume is mainly for priests, and shows how the married couple and family constitute an original cell in the Church and should be treated as such. The various aspects of the « être familial » are envisaged as well as present trends (for instance, groups of families) the norms of the priest's ministry in the family. The chapters are

written by various authors. The study of « la famille chrétienne » by Rev. Oraison, is remarkable. Other important chapters deal with the normalization of sexuality, groups of families, and liturgy in the home.

IV. SPIRITUALITY

1. FOUNDATION OF SPIRITUAL LIFE

General Studies.

BLANCHARD, Pierre. — **Jacob et l'ange.** Coll. « Études carmélitaines ». Paris, Desclée de Brouwer, 1957, 234 pp. — The author gives a symbolic title to his book inspired by the fight between Jacob and the angel ; this meeting of man with God is the picture of the mystical itinerary. Taking as basis revelation given in theology, and the spiritual tradition and Christian experience enlightened by psychology, the author proposes an itinerary leading to liberty, peace and joy, i. e. encountering and possessing God. This path is described clearly and in detail. It is one of those rare books, one likes to read straight through, omitting nothing, because the essentials follow one upon the other.

CARRÉ, A. M., O. P. — **Sainteté, miroir de Dieu.** Homélies et Catéchèses. Paris, Éd. du Cerf, 1955, 83 pp. — Six talks given by the author to Parisian students, in preparation for the pilgrimage to Chartres. Subject : Sanctity (sanctity in God, in Christ, the call of man to sanctity).

ÉVELY, Louis. — **C'est toi, cet homme.** Rencontres avec le Christ. Paris-Bruxelles, Éditions Universitaires, 1957, 206 pp. — Fr. Evely excels in demonstrating the formalism, narrowness, or phariseeism of certain interpretations. He avidly seeks reality, in the spirit and beyond the letter. Perhaps the negative part of his work (exposing corruptions and destroying false idols) is superior to the positive part (developing a doctrine). While agreeing fully with the reasons which lead the author to cut out and prune, directives and clear ideas are somewhat lacking. He is however a master, compelling us to sincerity and spiritual fervour.

GABRIEL DE ST^E M. MADELEINE. — **Visions et vie mystique.** Paris, P. Lethielleux, 1955, 124 pp. — This work deals with visions, and interior words, which arise in mystical or pseudo-mystical life and indicates the attitude to be taken by the person so favoured and by his or her spiritual director. The author bases his advice on the doctrine of St John of the cross, St Thomas and St Teresa, which is clearly and reliably given. In short, these phenomena must be treated with extreme reserve. Quite a number of extraordinary phenomena are explained by a natural process, which may be based on a supernatural foundation.

BALTHASAR Hans, URS von. — **Le cœur du monde.** Bruges-Paris, Desclée de Brouwer, 1957, 242 pp. — The heart of the world is the heart of Christ. The author evokes the dialogue between divine love and selfishness of man. As the translator says, " the author gives us, with incomparable vigour of thought, theological instruction, and compels us to bring ourselves into the presence of the mystery of the adorable heart. " The work is written, at one and the same time, by a theologian and a poet.

ROFFAT, C. — **En retraite avec saint François de Sales.** Paris, Spes, 1955, 140 pp. — This book is a short treatise of Christian perfection according to St Francis of Sales. It is especially intended for lay people.

VARILLON, François. — **Fénelon et le pur amour.** Collection « Maîtres Spirituels », n° 11. Paris, Éditions du Seuil, 1957, 192 pp. — This collection « Maîtres spirituels » is particularly interesting. It presents religious characters from all countries and ages, depicts their lives, comments on their thoughts and gives extensive extracts from their works. The many well chosen illustrations help us to see the person, the surroundings in which he lived, and even aspects of spirituality, thought and civilization of the time.

The essay on Fenelon will especially bring us back into contact with this prince of spirituality.

2. *LIFE OF PRAYER*

BARREAU, Paul. — **Quand les ouvriers prient.** Coll. Église et monde ouvrier. Paris, Éd. Ouvrières, 1956, 244 pp. — The author has collected and arranged testimony by workmen, especially militants of C. W. A. on prayer : what is prayer for them, how do they pray, what is the importance of prayer etc. All this evidence, introduced and commented, constitutes an interesting and varied documentation. On the one hand, it bears witness to the faith and generosity of these men and women, and on the other, the considerable difficulties they attempt to overcome, and which so often prevent them from praying. After systematical presentation of brief accounts, the author gives the complete text of the answers given and ends with a collection of prayers, chiefly composed by workmen.

BRUNET, P. — **Initiation à l'Oraison.** Paris, Beauchesne et ses Fils, 1954, 326 pp. — A short but complete, clear and practical treatise on ordinary prayer and mystical prayer. Everything has been thought out and is expressed accurately and precisely, which makes this book a miniature masterpiece.

CATHERINET, F. M. — **Initiation à l'exercice de la présence de Dieu.** Langres, Ami du Clergé, 1953, 46 pp. — Methodical study of the problem and various aspects of the presence of God. God present everywhere ; God present in us ; the Holy Trinity present in us ; Jesus present in us.

CHARMOT, Fr., S. J. — **L'oraison échange, d'amour.** Toulouse, Apostolat de la Prière, 1957, 240 pp. — Fine treatise on prayer, very complete, simple and clear.

FABRY, F., S. J. — **Aux sources de la prière. La Sainte Trinité.** Méditations sur le Nouveau Testament, Louvain, Bibliotheca Alphonsiana, 1957, 196 pp. — The author has grouped and commented texts of the New Testament, which show how our supernatural being is constituted by living relations with the Trinity. This sound study, clear and very well presented will help priests and laymen to develop a harmonious spiritual life based on dogma. Strongly recommended.

LEFEBVRE, Dom Georges. — **La grâce de la prière.** Paris, Desclée de Brouwer, 1956, 140 pp. — This work is composed of juxtaposed notations referring to each other. The attitude of the soul, self-forgetting and in silence before God, is evoked. The reader will find one of the most beautiful and real introductions to an interior life of union with God.

La lumière dans les ténèbres. Coll. « Cahiers de la Pierre-qui-Vire ». Paris, Desclée De Brouwer, 1957, 248 pp. ill. — An excellent methodical anthology of French authors on prayer, its nature, qualities and method.

Prière (La). Liège, Droit et Liberté, Revue de l'U. C. E. O., 1955, 200 pp. — This special number of the review « Droit et Liberté » is devoted to a series of studies relating to prayer. Some are short, others more developed.

SUBTIL, J., S. J. — **La prière de la religieuse en service.** Guide pour l'oraison simple, facile, solide. Toulouse, Éd. Apostolat de la prière, 1957, 79 pp.

IMPRIMATUR

Mechliniae, 13 Junii 1958.
† L. SUENENS, Vic. gén.